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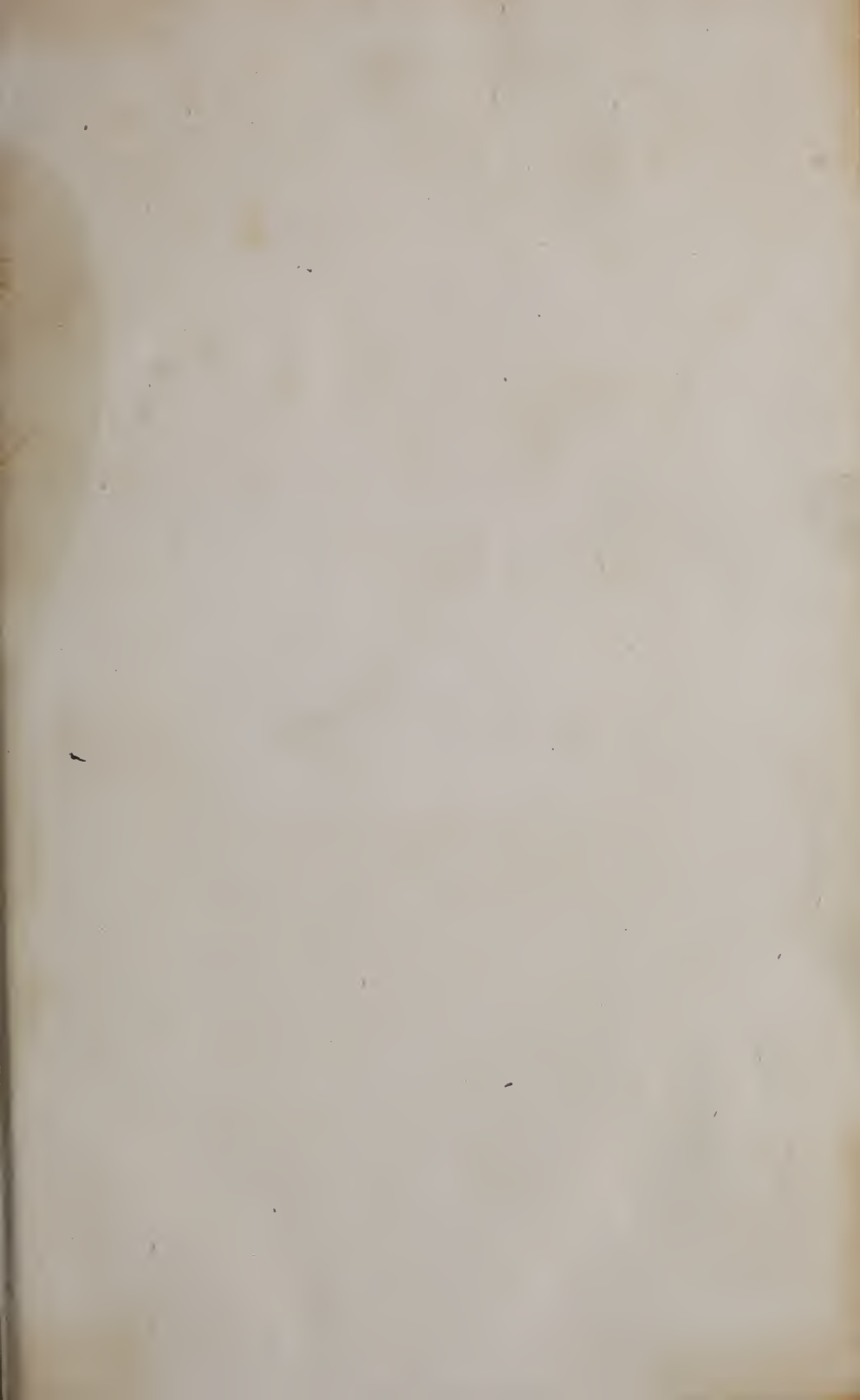
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THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

VOL. X.

NOVEMBER, 1859.

No. 11.

MISSIONARY CHARACTER OF OUR WORK.

INCREASING DEMAND FOR MORE LABORERS, AND MORE MEANS TO SUSTAIN THEM.

There are times in the history of every benevolent Society when everything connected with it assumes an interest and an importance before unknown and unfelt. Such is emphatically true in reference to our own Society at the present time. Never before has the work in which we are engaged, appeared so important, nor such interesting fields been opened to the labors of our missionaries, nor such a wonderful outpouring of the Spirit of God upon their efforts; giving them access to the people, and bringing numbers humble and penitent to the feet of Christ.

As illustrating these statements, we ask your consideration of the following facts and principles pertaining to our work:

1. Our field of labor.

There are not far from two hundred and fifty millions of people under the influence of a corrupted system of Christianity, who have no clear and distinct views of the great plan of salvation by our Lord Jesus Christ, and who need the Gospel as much as the inhabitants of China or Japan. Of this population, four millions are in this country, at our own doors, and many of them in our own houses.

Then there is almost the whole of Central and South America, the Canadas, and many islands of the ocean—then France, and Belgium, and Ireland, and Sardinia, and now Lombardy, with their millions of people, accessible to Gospel influences. We do not say all these countries are open to the work of evangelization as are these United States; still a great work can be done in all those lands. Can you, then, Christian friend, assign any plausible reason why these people should be neglected, or why you should not bear a part in the great and good work of their evangelization?

2. Laboring for the spiritual welfare of this people, we have one hundred and twelve missionaries, besides a large number of individuals who aid by gratuitous labor in sustaining our Industrial and Sabbath-schools.

3. The number of missionaries should be increased. Scarcely a day passes without some new application for missionary labor, either on the Home or Foreign Field. And at all the stations where appropriations are made, they are asking for an increase of funds, that they may add to their list of missionaries and colporteurs. The war in Italy has opened the way

to reach millions with the Gospel that were inaccessible before ; and the glorious work of reform, commenced in connection with the labors of the Rev. Mr. Chiniquy, is calling for numbers of missionaries among the Canadian French.

4. There are few fields of missionary labor more important in a religious point of view, as connected with the spiritual welfare of the heathen world. Every converted man is a laborer whose services can be made available at once.

5. If we neglect to cultivate these fields, they may be soon closed against us. Ten years ago Italy was open to the Gospel, but its door was soon shut. It may be so again. The present moment is then the time for prayer and for effort.

6. It takes time to learn how to cultivate many of the fields to advantage. That knowledge we have gained, to some extent, by experience. We have

therefore such a system of means and agencies that we can prosecute this work systematically and at the same time economically.

7. The work in which we are engaged is purely missionary in its character, aiming to spread a pure Christianity among the millions under the dominion of the "Man of Sin." Our Society is therefore emphatically the GREAT PROTESTANT SOCIETY, carrying forward the principles of the Reformation, representing in its Board all evangelical churches, and selecting its missionaries from each, with special reference to their fitness for the work.

Such is our Society, such our aims and efforts; and as such, we ask your prayers and co-operation, that we may enlarge and extend our operations, and meet at least some of the earnest calls that are made upon us for more men and for more means.

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## DISCUSSIONS IN FRANCE ABOUT THE TEMPORAL POWER OF THE POPE.

Our readers are aware that the people of France are divided in their opinions on the subject of religion. There is scattered throughout the Empire a Protestant party, amounting at present in numbers perhaps to about three millions. The remainder may be called Roman Catholics, though vast numbers of them have little sympathy with any of the nominal Christian sects. These are divided into what are called the Gallican and Ultramontane parties. The latter hold extreme notions in regard to Papal prerogatives, and would subject almost, if not entirely, everything relative to religion and government to

ecclesiastical rule—to the Pope and his associates. The former would impose restrictions upon the Papacy, and leave many things to the decision of the people themselves. This party, we think, is growing in France, and we can but hope that it will increase, and that the discussions in which its leaders engage may lead the way to the apprehension and general diffusion of the truth, as unfolded in the Scriptures, touching men's privileges and duties in regard to the life that now is, and also that which is to come.

It is interesting to see with what fearlessness some proclaim their convictions of the mal-administration of

the supreme Pontiff within the limits of his temporal kingdom, and with what conclusiveness they show the impropriety of combining the civil with ecclesiastical power.

The *Siecle*, a newspaper in Paris which is said to have 50,000 subscribers, is adverse to the Ultramontane doctrines, and exposes them with great ability.

In reply to the advocates of the temporal power of the Popes, and to their charges against their opponents, of ignorance and impiety, the editor says :

“ We are among that multitude of persons who think that the Papacy makes a very ill use of its temporal power ; and this is evident enough, since the people governed by the Pope would dethrone him if he were not sustained by foreign bayonets. We think, and we say, that this temporal power is no less injurious to the Papacy than to religion. We can understand that the clerical corporation, which finds in this state of things, honors, influence, riches, dignities, should value it highly ; but this proves nothing. Religion is one thing, and the clergy are another. In certain circumstances the clergy are the greatest enemies of religion. . . . The Jesuits think they have said everything, when, after having accused us of impiety, they add that we are ignorant. . . . We avow willingly our ignorance ; the wisest of men is ignorant of a thousand things. But I can read, and perhaps I have studied religion as well as Cardinal Antonelli, or the Pope himself.

“ The editor proceeds to prove that the temporal power of the Papacy is not a

Divine institution, and quotes the words of Christ : ‘ My kingdom is not of this world.’ He says :

“ The most illustrious fathers of the Church, the most venerated saints, the councils of primitive times, are of one mind with the doctrine of their Master. St. Ambrose, St. Augustine, St. Chrysostom, maintain that the Church ought not to have any temporal power. . . . The Apostle St. Peter, who probably was competent to speak on these subjects, since he had received his instructions from Jesus Christ himself, has enjoined the shepherds to ‘ feed the flock of God which is committed to them, not by constraint, but willingly, not as being lords over God’s heritage, but as ensamples to the flock.’ (1 Peter, v. 2.) . . . . Burn, then, all books or prevent our learning to read, if you wish us to believe your words. The Gospel condemns you in every page ; the Fathers contradict you ; history is against you. We are, in your opinion, impious persons. But who, then, merits the reproach of impiety ? Who are those who violate the laws of Christianity ? The establishment of any temporal power in the bosom of the Church is opposed to the will of Jesus Christ ; all use of material force is impious. ‘ Put up again thy sword into his place,’ said Christ to Peter. It is plain, not only to us, but to all right-minded men, that if the Papacy wishes to return to the character and to the letter of its institution, it must be purely and simply a spiritual power, without temporal dominion, without the sword, without cannon, rifled or unrifled, without foreign regiments, which, in its name, massacre inoffensive people. It is well that everybody should know this.”

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## ROMISH RELIGIOUS ORDERS.

The author of the work entitled *The Moral Identity of Babylon and Rome*, has devoted two chapters to the subject of Religious Orders. Re-

garding the Pope as at the head of all the Orders connected with the Roman Catholic Church, in the first chapter he has bestowed attention on his

claims to supremacy, his keys, chair, mitre, and crosier; and traced their origin to Pagan teachings, usages, and rites.

The chapters are interesting and instructive, and reveal relations between the Papacy and Paganism which few Protestants comprehend, yet which all should know, especially those who by business, family connexions, or any other considerations, are brought into intimate association with Romanists, and have learned already to regard their religion and its forms as derived from the instructions of the Bible.

We think our readers will be gratified as well as instructed by the perusal of the following extract, which we take from the first chapter on the topic named. The writer says :

“The gift of the ministry is one of the greatest gifts which Christ has bestowed upon a sinful world. It is in reference to this that the psalmist, predicting the ascension of Christ, thus loftily speaks of its blessed results :—‘Thou hast ascended up on high, thou hast led captivity captive, thou hast received *gifts for men*, even for the rebellious, that the Lord God might dwell among them.’—(Eph. iv. 8-11.) The Church of Rome, at its first planting, had the divinely-bestowed gift of a scriptural ministry and government; and then ‘its faith was spoken of throughout the whole world,’—its works of righteousness were both rich and abundant. But in an evil hour the Babylonian element was admitted into its ministry, and thenceforth that which was intended as a blessing was converted into a curse. From that time forward, instead of sanctifying men, it has only been the means of demoralizing them, and making them ‘twofold more the children of hell’ than they would have been if they had been left simply to themselves.

“From the Pope downward, all can be shown to be *now* radically Babylonian. The College of Cardinals, with the Pope

at its head, is just the counterpart of the Pagan College of Pontiffs, with its ‘Pontifex Maximus,’ or Sovereign Pontiff, which had existed in Rome from the earliest times, and which is known to have been framed on the model of the grand original Council of Pontiffs at Babylon. The Pope *now* pretends to supremacy in the church as the successor of Peter, to whom it is alleged that our Lord exclusively committed the keys of the kingdom of heaven. But here is the important fact, that *till* the Pope had got possession of the keys of Janus and Cybele, no such claim to preeminence, or anything approaching to it, was ever publicly made on his part, *on the ground of his being the possessor of the keys bestowed on Peter*. Very early, indeed, did the bishops of Rome show a proud and ambitious spirit; but, for the first three centuries, their claim for superior honor was founded simply on the dignity of their see, as being that of the imperial city, the capital of the Roman world. When, however, the seat of empire was removed to the East, and Constantinople threatened to eclipse Rome, some new ground for maintaining the dignity of the bishop of Rome must be sought. That new ground was found when, in 378, the Pope got possession of the keys that were the symbols of two well-known pagan divinities at Rome. Janus bore a key,\* and Cybele bore a key;† and these are the two keys that the Pope emblazons on his arms as ensigns of his spiritual authority. How these keys came into his hands will appear in the sequel; but that they did come into his hands at the time referred to is certain. Now, bearing these keys, the Pope saw that if he could only get it to be believed that *Peter alone* had the power of the keys, and that he was Peter’s successor, then the sight of these keys would keep up the delusion, and thus, though the temporal dignity of Rome as a *city* should decay, his own dignity as the *bishop* of Rome would be

\* Ovid’s Fasti, lib. i. v. 99.

† Tooke’s Pantheon,—Cybele.



more firmly established than ever. On this policy he acted. Some time was allowed to pass away, and then, when the secret working of the mystery of iniquity had prepared the way for it, and the eyes of men had been familiarised to the pagan keys as the badges of the Papacy, for the first time did the Pope publicly assert his pre-eminence as founded on the keys given to Peter. In 378 did he obtain possession of the keys referred to. In 431, and not before, did he publicly lay claim to the possession of Peter's keys.\* This, surely, is a striking coincidence. Does the reader ask how it was possible that men could give credit to such a baseless assumption? The words of Scripture, in regard to this very subject, give a very solemn but satisfactory answer:—'Because they received not the love of the truth, that they should be saved; for this cause God sent them strong delusion, that they should believe a lie.' Few lies could be more gross; but in course of time it came to be widely believed; and now, as the statue of Jupiter is worshiped at Rome as the veritable image of Peter, so the keys of Cybele and Janus have for ages been devoutly believed to represent the keys of the same apostle.

"While nothing but judicial infatuation can account for the credulity of the Christians in regarding these keys as emblems of an exclusive power given by Christ to the Pope through Peter, it is not difficult to see how the Pagans would rally around the Pope all the more readily, when they heard him found his power on the possession of Peter's keys. The keys that the Pope bore were the keys of a 'Peter' well known to the Pagans, initiated in the Chaldean mysteries. That Peter the apostle was ever bishop of Rome has been proved again and again to be an arrant fable. That he ever even set foot in Rome is, at the best, highly

doubtful. But it can be shown to be by no means doubtful, that before the Christian era, and downward, there was a 'Peter' at Rome who occupied the highest place in the pagan priesthood. The priest who explained the mysteries to the initiated was sometimes called by a Greek term, the Hierophant; but in Chaldee, the real language of the mysteries, his title, as pronounced without the points, was Peter, *i. e.*, 'the interpreter.' As the revealer of that which was hidden, nothing was more natural than that, while opening up the esoteric doctrine of the mysteries, he should be decorated with the keys of the two divinities whose mysteries he unfolded.\* Thus we may see how the keys of Janus and Cybele would come to be known as the keys of Peter, the 'interpreter' of the mysteries. Hence, from the mere jingle of words, persons and things essentially different were confounded, and Paganism and Christianity jumbled together, that the towering ambition of a wicked priest might be gratified; and so, to the blinded Christians of the apostasy, the Pope was the representative of Peter the apostle, while to the initiated Pagans he was only the representative of Peter, the interpreter of their well-known mysteries. Oh, what an emphasis of meaning in the scriptural expression as applied to the Papacy,—'The mystery of iniquity!†

"The reader will now be prepared to understand how it is that the Pope's Grand Council of State, that assists him in the government of the church, comes to be called the College of Cardinals. The term cardinal is derived from *cardinis*, a hinge. Janus, whose key the Pope bears, was the god of doors and hinges, and was called Clusius and Patulcius,—'the shutter and the opener.' This had a blasphemous meaning, for he was worshiped at Rome as the grand mediator. Whatever important business was in

\* For proof of the fact that this claim was first made in 431, see Elliott's *Horæ*, vol. iii. p. 139. In 429 he gave a hint at it; but it was only in 431 that this claim in regard to the keys was broadly and distinctly made.

\* The Turkish Muftis, or 'interpreters' of the Koran, derive that very name from *Moftah*, a 'key.'

† For evidence in regard to the *title* of the interpreter of the mysteries, see Bryant's *Mythology*, vol. i., pp. 308, 355, 362.

hand, whatever deity was to be invoked, an invocation first of all must be addressed to Janus, and without that no prayer could be heard,—‘the door of heaven’ could not be opened. To him belonged the government of the world, and all power in heaven, in earth, and the sea, was vested in him.\* In this character he was said to have ‘*jus vertendi CARDINIS*,’†—‘the power of turning the *hinge*,’—of opening the doors of heaven, or of opening or shutting the gates of peace or war upon earth. Now, the Pope, when he got the key of Janus, got also the ‘*jus vertendi cardinis*,’—‘the power of turning the *hinge*,’—of opening and shutting, in the blasphemous pagan sense. This, indeed, he did not get *legally*, for, at the time, Paganism was legally abolished in the Western Empire. But, in the city of Rome, Paganism, being strong, was connived at,‡ and the Pope was the only one in Rome, or in the empire, who was authorised to bear the *badge* to which that power had been attached. Many Pagans, who saw what strides Christianity was making towards Paganism, were content to regard him as having that power, and he took pains that that opinion should spread. When, however, his power increased, when his dominion extended, and especially after he became a temporal sovereign, the key of Janus became too heavy for his single hand,—he needed some to share with him the power of the ‘*hinge*.’ Hence his privy councilors, his high functionaries of state, who were associated with him in the government of the church and the world, got the now well-known title of cardinals, *i. e.* the priests of the ‘*hinge*.’

“As Peter’s keys have thus been restored to their rightful owner, Peter’s

\* Ovid’s *Fasti*, lib. i., v. 117.

† *Ibid.* lib. i., v. 120.

‡ ‘The image and altar of victory,’ says Gibbon, ‘were indeed removed from the senate-house; but the emperor yet spared the statues of the gods, which were exposed to public view,—four hundred and twenty-four temples or chapels still remained to satisfy the devotion of the people; and in every quarter of Rome the delicacy of the Christians was offended by the fumes of idolatrous sacrifice.’—(*Decline and Fall*, chap. xxviii.)

chair must also go along with them. That far-famed chair came from the very same quarter as the cross-keys. At the very time that the Pope assumed the Chaldean keys, he got possession also of the curule chair of the pagan Pontifex Maximus. In that chair he thenceforth sat, and *ex cathedra* pronounced on every religious question that came before him. As the pontifex, by virtue of his office, had been the hierophant or interpreter of the mysteries, his chair of office was as well entitled to be called Peter’s chair, as the pagan keys to be called the keys of Peter; and so it was called accordingly. The real pedigree of the far-famed chair of Peter might be shrewdly guessed even from the following fact:—‘The Romans had,’ says Bower, ‘as they thought, till the year 1662, a pregnant proof not only of St. Peter’s erecting their chair, but of his sitting in it himself; for, till that year, the very chair on which they believed, or would make others believe he had sat, was shown and exposed to public adoration on the 18th of January, the festival of the said chair. But while it was cleaning, in order to set it up in some conspicuous place of the Vatican, the twelve labors of Hercules unluckily appeared on it!’ and so it had to be laid aside. Bower has sometimes been accused of rashness in bringing charges against the Papacy, but there can be no suspicion here; for Giacomo Bartolini, a warm partisan of the Romish Church, who was present at the discovery, relates the fact, and tries to put the best face on it. After distinctly stating the circumstances, he thus proceeds:—‘Our worship, however, was not misplaced, since it was not to the wood we paid it, but to the prince of the apostles, St. Peter,’ that sat in it.\* Now, of course, we could not absolutely affirm that this was the identical pagan chair that was conferred on the Pope when he received the keys of Janus and Cybele; but when we find that, in the fourth century, his chair of

\* Bartolini, *Antichità sacrè di Roma*, p. 32.

office was an idolatrous pagan chair, and that, even so late as the middle of the seventeenth, it was still the same, he must be credulous indeed who does not perceive that the hoary fable of Peter's chair is fairly exploded. In modern times Rome seems to have been rather unfortunate in regard to Peter's chair; for even after that which bore the twelve labors of Hercules had been condemned and cast aside, as unfit to bear the light that the Reformation had poured on the darkness of the Holy See, that which was chosen to replace it was destined to reveal still more ludicrously the barefaced impostures of the Papacy. The former chair was borrowed from the Pagans; the next appears to have been purloined from Mahometans; for when the French soldiers, under General Bonaparte, took possession of Rome in 1795, they found on the back of it, in Arabic, this well-known sentence of the Koran, 'There is no God but God, and Mahomet is his prophet.'\*

"So much for Peter's chair and Peter's keys. Now, Janus, whose key the Pope usurped with that of his mother Cybele, was also Dagon. Janus and Dagon were only two different representations of the same divinity. Janus, the two-headed god who had lived in two worlds, was Noah. Dagon, the fish-god, was the same patriarch who had lived so long in the waters of the deluge. Now, as the Pope bears the key of Janus, so he wears the mitre of Dagon. The excavations at Nineveh have put this beyond all possibility of doubt. The Papal mitre is entirely different from the mitre of Aaron and the Jewish high-priests. That mitre was a turban. The two-horned mitre which the Pope wears, when he sits on the high altar at Rome and receives the adoration of the cardinals, is the very mitre worn by Dagon, the fish-god of the Philistines and Babylonians. There were two ways in which Dagon was anciently represented. The one was

when he was depicted as half man, half fish; the upper part being entirely human, the under part ending in the tail of a fish. The other was when, to use the words of Layard, 'the head of the fish formed a mitre above that of the man, while its scaly back and fan-like tail fell as a cloak behind, leaving the human limbs and feet exposed.' Of Dagon in this form, Layard gives a representation in his last work;\* and no one who examines his mitre and compares it with the Pope's, as given in Elliott's 'Horæ,† can doubt for a moment that from that, and no other source, has the pontifical mitre been derived. The gaping jaws of the fish surmounting the head of the man at Nineveh, are the exact counterpart of the horns of the Pope's mitre at Rome.

"But there is another symbol of the Pope's power which ought not to be overlooked, and that is the pontifical crosier. Whence came the crosier? The answer to this, in the first place, is, that he stole it from the Roman augur. The classical reader may remember, that when the Roman augurs consulted the heavens, or took their prognostics from the aspect of the sky, there was a certain instrument with which it was indispensable that they should be equipped. That instrument with which they described the portion of the heavens on which their observations were to be made, was curved at the one end, and was called a 'lituus.' Now, so manifestly was the 'lituus,' or crooked rod of the Roman augurs, identical with the pontifical crosier, that Roman Catholic writers themselves, writing in the dark ages, at a time when disguise was thought unnecessary, did not hesitate to use the term 'lituus' as a synonym for the 'crosier.' Thus, a Papal writer describes a certain Pope or Papal bishop as '*mitrâ lituoque decorus,*'—'adorned with the mitre and the augur's rod;' meaning thereby, that he was 'adorned with the mitre and the crosier.‡ Now,

\* Layard, p. 343.

† Elliott, vol. iii., p. 168.

‡ See "Gradus ad Parnassum," compiled by a "Member of the Society of Jesus." Sub. vocibus, "Lituus," et "Episcopus."

\* Lady Morgan's "Italy." Dr. Wiseman tried to dispute this, but as the *Times*, I think, remarked, "the lady had evidently the best of the argument."

this 'lituus,' or divining-rod of the Roman augurs, was, as is well known, borrowed from the Etruscans, who again had derived it, along with their religion, from the Assyrians. As the Roman augur could do nothing without his crooked rod, so the Chaldean soothsayers could perform none of their magic rites without a crook or crosier. This magic crook can be traced up directly to Nimrod, the first king of Babylon, who, as stated by Berossus, was the first that bore the title of a 'Shepherd King.' In Hebrew (which is the primitive Chaldee, for Abraham brought his Hebrew from Ur of the Chaldees,) 'Nimrod the Shepherd' is just 'Nimrod He-Roé;' and from this title of the 'mighty hunter before the Lord,' have no doubt been derived both the name of Hero itself, and all that Hero-worship which has since overspread the world. Certain it is, that all Nimrod's deified successors have ever been represented with the crook or crosier. This

was the case in Babylon and Nineveh, as the extant monuments show. This was the case in Egypt, after the Babylonian power was established there, as the statues of Osiris, with his crosier, bear witness.\* This is the case at this hour in Thibet, where the Babylonian idolatry was early introduced. There the Lamas, or Theros (which, it can be easily shown, is just another form of He-Roé,) bear, as the ensign of their office, a crosier, in form, as admitted by the Jesuit Huc, identical with the Roman crosier. The crosier of the Pope, then, which he bears as emblem of his office as the great shepherd of the sheep, is neither more nor less than the augur's crooked staff, or magic rod of the priests of Nimrod."

\* The well-known name Pharaoh, the title of the pontiff kings of Egypt, is just the Egyptian form of the Hebrew He-Roé. Pharaoh in Genesis without the points is Phe-Roé. Phe is the Egyptian definite article. This disproves the theory of the Hyksos being the "shepherd kings." The Hyksos were an entirely different race.

## FOREIGN FIELD.

### REVIVAL IN SWEDEN.

TESTIMONY OF THE REV. GEORGE SCOTT.

*Visit to Sweden and Norway—awakenings—greater things to be expected—differences of opinion about separating from the Established Church—Baptists, etc.—Rev Mr. Rosenius favorably and extensively known—labors much gratuitously—Mr. Ahnfelt, the evangelical troubadour, a powerful Gospel preacher, etc.—Sweden an interesting missionary field—hopeful prospects, etc.*

To the kind co-operation of the Rev. GEORGE SCOTT, now of Liverpool, England, who many years since labored as an evangelist in Sweden, the Board are much indebted for many things of great usefulness connected with their missionary operations in the last named country. Mr. SCOTT has recently visited Sweden and Norway, and his letter, which we give below, bears excellent testimony as to our missionaries, and confirms former ac-

counts, of the existence of a remarkable work of grace in progress there, and discloses important reasons for continuing to pray and labor for its continuance and still greater extension. We submit the letter.

"LIVERPOOL, August 24, 1859.

"REV. DR. FAIRCHILD.

"DEAR BROTHER IN THE LORD:—I cannot forward the enclosed without adding a few lines in connection with my late happy visit to Sweden. I spent from the 23d May to the 8th July in Norway and Sweden, and rejoiced greatly at witnessing the progress of true religion in both countries. With the latter your Society is more especially connected, and I regard it as an honor to help forward in any way so great and good a work. I sincerely hope your Society will not grow weary in its well-doing towards that country.

"Throughout the whole land and mid all ranks of the inhabitants, awakenings are very general, and so much sanctified instrumentality is zealously to work that yet greater things may be expected.

"There is some difference of opinion as to the proceedings of Baptists and others, who think it right to separate from the National Church, whilst, as yet, the law does not permit such separation; but although here and there strong feeling is manifested on this subject, the Loid's work is not hindered thereby, and all expect an alteration of the law at the coming Diet, which meets in October.

"I found ROSENIUS known and respected wherever I traveled in Norway or Sweden. His *Pietist*, an edifying monthly, commenced by me in 1842. has a very extensive circulation, and I met many who had never seen the editor, but who thankfully referred to his periodical as the instrument of their conversion. Mr. R. also preaches regularly twice a week in Stockholm, holds many private meetings, labors hard in connection with the Evangelical Fatherland Society, and is constantly beset with anxious inquirers, for all which toils he takes no remuneration but what you send, deeming this the wiser course.

"He adheres to the Lutheran Church, and advises his friends to do the same; but even those who differ from him in this, give testimony to the excellence of his spirit.

"Mr. AHN FELT, the evangelical troubadour, I saw a great deal of. He is indeed a gifted and devoted man, not only eminent in his singing of spiritual songs, accompanied by his 'instrument of ten strings,' but a very powerful gospel preacher, and hundreds own him as their spiritual father. Mr. AHN FELT has altered his position in relation to the Church, having felt constrained to separate and form a small society at Carlshausen, on the model of the Rev. G. A. HAMMER'S congregation in Norway. I hope this may not prove a hindrance to Mr. AHN FELT. He does not attack the

Church, nor advise others to separate, and never introduces such questions into his public addresses. I greatly enjoyed my intercourse with him, and hope that his future labors may be abundantly blessed.

"The things I witnessed in Sweden, convince me that, as an object of prayer and aid in every practicable way, the work of God going on there merits the earnest attention of all true Christians.

"I regret that a number of your periodical, offered whilst I was absent, was not received. By some mistake full *letter* postage was charged, and my family thought upwards of 5s. too much to pay for it. The Taxing Committee in Stockholm (an irresponsible body) have charged Mr. ROSENIUS income-tax on an income ten times as much as he receives, and though he appealed to the King, this has been confirmed. One way of persecuting!

"Believe me, yours affectionately,

"GEO. SCOTT."

#### SWEDEN.

REV. C. O. ROSENIUS.

*Reasons for not writing earlier, etc.—interesting case of conversion—happy prospects in early life—blasted hopes—effort at self-destruction—rescued from drowning—anxiety on the subject of personal salvation, hopeful conversion, etc.—prospect of the cause of religious liberty brightening, etc. etc.*

"STOCKHOLM, July 26th, 1859.

"REV. DR. FAIRCHILD.

"DEAR SIR:—When I wrote to you last March, I intended to write again in May; but just at that time our common friend, Rev. Mr. Scott, from Liverpool, who had not been here for 17 years, made us a very dear visit. This took up my time for that whole month, and the following, too, especially as I made different excursions in his company. I also thought that no one could, better than he, tell you how it is with God's work among us, and therefore I felt inclined for that month to transfer this obligation upon him. As he promised to write to you on this subject, I will not now say anything of the progress of the kingdom of God here in

general, neither of my own nor of our brother Ahnfelt's labors.

"Instead of this, I will communicate to you the history of a conversion, which I hope will interest both you and the readers of your 'magazine.' Every conversion to Christ is certainly in itself a great wonder of God, even when it takes place in a more common way; but I will rather choose to tell you one which is characterized by some more extraordinary circumstances.

"When in the pulpit I am often induced to praise the wonderful grace of God at the sight of a certain face among the congregation. It is that of an elderly lady, whose curious experiences are as follows:

"She enjoyed once in her youth so great a happiness as the world ever can give to the youthful heart of a woman. She became the bride and wife of a man who was the object of her tenderest affection. He had a beautiful figure and a good position in life, as he had an employment at court. They had an agreeable lodging, and all kind of comfort together, with a deep affection to each other. The successive birth of two beautiful children soon increased their happiness. In this she had now all her heart desired; of a higher and more lasting joy she had no idea. In this state she lived quite undisturbed for about two years, when at once her joy was changed into a deep and heart-felt sorrow. The idol fell. She discovered by degrees that her husband's heart had no more love for her, but that it was now attached to another woman. In the same home, where love and happiness once reigned, (as much as it is possible in the world,) there was now nothing but coldness, anguish, strife, variance, tears, and sleepless nights. The evil increased. We need not say, that the once so happy woman now felt as if plunged into an abyss of indescribable unhappiness.

"But we now come to the result. When she had for some time struggled with this heart-breaking sorrow and despair, he who is a 'murderer from the beginning' inspired her to put an end to so

miserable a life. Having for some time struggled against this temptation, she was at last overcome and resolved to accomplish the deed. The fatal hour arrived, when, overpowered with despair and inexpressible anguish, she took leave of her two little children, kissing them and embracing them tenderly, and then went away with the intention never to see them again. Her husband was at the royal palace. She went to the river which runs at the side of our town, just at the place where a large bridge crosses the water; from this she threw herself into the water and soon lost all consciousness. But God, rich in mercy, at that moment sent a rescuing angel: a manservant, who had observed her, called for two persons who passed by; these hastily went into a boat, sought for her at the indicated place, and found her. Considered as dead, she was carried to the nearest house, but after some experiments she returned to life, and on awakening she found herself in a bed.

"Thus she came once more back to life and to her home; but as all her earthly happiness was destroyed, and at the same time the wonderful deliverance from death began to awaken in her mind some thoughts of a mild Providence, she began to make inquiries about a people which had before inspired her with the greatest abhorrence—the people of God. And now this heart, before so shut up and worldly-minded, was led to hear the word of God, and began to listen to the voice of the Heavenly Father, saying to her, 'Come again, you rebellious child, I will pardon you all.' Now for the first time she saw her sins towards this faithful Father; now she began to feel that it is an evil thing and bitter to have forsaken God, our Lord. A new hindrance now arose, of which she had never before known—her great unworthiness kept her back. 'It is impossible God could receive so great a sinner as you, who have in all your life forgotten and despised Him:' those and many more such thoughts engrossed her mind.

"When she could afterwards believe

that all her sins could be pardoned for the sake of Christ, there arose another and still mightier hindrance for her believing in the grace of God; now it was her repentance and prayer, that could never be such as she wished, but she felt her heart so unbecomingly hard, cold and ungodly. She feared now more than ever. She prayed, she struggled, she read and heard the word of God; but all in vain. In this state she came to me, about three years ago, told me her whole history and her unhappy situation, for the sake of the wicked, dead, and ungodly heart she had.

"I now tried, with the grace which God gave me, to prove to her that even this ungodliness of her heart belonged to the mass of sins which were thrown upon the Lamb of God, and that the law, when it attacks the heart of man, cannot but 'work in us all manner of concupiscence, and be unto death,' (Rom. 7;) wherefore she would be obliged to receive grace for grace as a quite lost sinner.

"Though she now began to turn her eyes toward this only way of salvation, there remained yet a great darkness in her soul; she now strove to feel something particular in her heart, before she would believe, and was thus deprived of all the comfort of the Gospel. But He, who went to meet Thomas on this way of unbelief, also rescued this poor soul. One night, when she had gone to bed, sad, dejected, and longing for certitude and testimony of the grace of God, she awakened. And now the Holy Spirit began to preach to her in a quite particular manner: The hour of help was come, Christ was glorified to her, a new light was thrown upon the promises of God, which became more and more comforting for her soul, and in a blissful certitude of the grace of God she now embraced her Savior, shedding tears of indescribable joy at the rich grace of God. From this time she has grown in grace and the knowledge of our Lord Jesus Christ, and is now, to all who know her, a wonder of

God's goodness and faithfulness towards sinners.

"Her former idol, her husband, is now married to another woman; but she enjoys a happiness and peace which no one can take from her—the Lord is her husband. And she, who once went to throw herself in the natural and eternal death, now enjoys both the natural, the spiritual, and the eternal life. This is the work of our Lord, and it is a wonder to our eyes.

"This may be enough for to-day. The question of religious liberty in our country has more hopeful prospects than ever, as, at the command of our new king, a new proposition for a dissenter-law has been presented to the High Court of Justice, in order to be examined and placed before the Diet, which is to be opened this autumn. We have more hope than before that it may go through.

"As I said before, our friend the Rev. Mr. Scott will certainly tell you more. I have also urged on Mr. Ahnfelt to write himself to you; but he is a dilatory writer.

"Greet all the brethren! Grace of God be with you and your most respectfully thankful."

#### FRANCE.

REPORT OF REV. E. VERRUE.

*The Sabbath in France—excesses of Louis XIV., and their reaction—moral condition of Poitou—Reformed Church of France—how some professors of religion live; attend parties, balls, and go on pleasure excursions on Sunday—English endeavor to spread light in France—things improve in St. Sauvant—tercentenary Jubilee of Reformed Church—Concordat with it by Bonaparte—Minister of Public Worship has promoted the welfare of the Reformed Church, by a decision touching the Concordat—good hopes now, etc.*

The Rev. EDWARD VERRUE, who labors in Poitou, a few miles out of Paris, is encouraged in his work. He writes as follows:

"The surest test of the religious state of a country is the way in which the Sabbath is hallowed. 'A French Sabbath' is become a proverb in this hemisphere.

This is a consequence of the levity by which religion is made a pharisaical policy, which consists in giving to God as little as possible and lulling the conscience into a deadly sleep. This we owe to that anti-Christian system which always endeavors to conciliate God's rights with human desires.

"It is not a matter of wonder that the French Reformed Church has been stained by the enervating sin of Sabbath desecration. The excesses of the reign of Louis XIV., by a natural reaction, gave birth to those infidel principles which prepared the French Revolution, levelled all religious distinction, and Protestants as well as Roman Catholics became accustomed to look upon the Sunday as a day for self-gratification. Ministers as well as the people, after having in the morning stifled their conscience by attending some form or other of religious engagements, passed the rest of the day in public promenades, family parties, theatrical performances, and even public balls.

"The revival which took place thirty years ago, found our churches sunk in Arian, Socinian, and Deistic errors. Its first work was to lift up the standard of truth; but, carried away by doctrinal pre-occupations, the reform was felt in the teachings from the pulpit, whilst as yet old habits prevailed.

"In the Poitou, where this first revival did not penetrate, the practice of Sabbath desecration is general. Here many pastors preach only once a fortnight. The places of worship are actually shut up every other Sunday, because the people are not accustomed to receive more. To do likewise, was one of the first injunctions addressed to me by the President of our consistory, when I entered upon my charge here.

"Although the state of things is not so bad in the rest of our churches in France, there is still much to be deplored. I am not afraid of being contradicted when I mourn over the fact that many of our pastors who, in the Reform-

ed Church of France, are considered as the pillars of truth, and occupy some of the most influential positions, do attend on the Sabbath evenings the family parties of their friends. Even the professors of our colleges, those who are looked upon as pious, are very lax on this point. Some send their servants on that day to the provision market, only because it is better supplied; others take their families regularly to the public walks to hear the military music.

"English Christians have endeavored to spread light on the subject. English tracts have been translated and widely circulated; but these were written for England, and aiming only at the English public, they did not hit the French. Some prize essays have been published also by the Society of Toulouse, written by operatives; but these also do not reach the pastors, and do not answer their theological objections.

"In beginning my mission in St. Sauvant, I was convinced that to bring about a spiritual reform amongst my flock, I had to teach them that they had a practical apprenticeship to make for heaven. God has appointed, for this reason, one day out of seven; and if, after having toiled six days for the world, we cannot be happy a few hours with God, how can we expect to be happy in eternity, where to contemplate him will be our blessed occupation? Gradually, with the increase of heavenly desires, grew the sanctification of the Sabbath; and soon we found so much to do for the benefit of our own souls, and for the souls of those by whom we are surrounded, that, so far from having hours to spend in worldliness, we found the Sundays too short. We were persuaded that it is a much safer plan to go, as far as possible, in the path of obedience to God's laws, than to try how far a man can avail himself of his liberty, without feeling that he is on the brink of disobedience. One of the first symptoms of conversion amongst us is the sanctification of the Sabbath; and, naturally, this excites the opposition of those who do not



like to be disturbed in their worldliness. Great have been the blessings with which our heavenly Father has marked this feature of our evangelization in our corner of Poitou. Much has been done, but much more remains still to be done.

“Our Reformed Church of France stands now in such a position as to call forth more than ever the interest of the Christian world, and vigorous efforts for a spiritual revival among the descendants of the old Huguenots.

“At the annual meetings of 1858, the epoch of the organization of the French Reformed Church (300 years ago) was brought before the minds of the clergy, and we were called upon to celebrate the tercentenary jubilee of the first synod, when our forefathers laid down the basis of its creed and discipline. The remembrance of the union, the faith and the devotedness of our fathers, led us at St. Sauvant to consider the present state of our church; and we felt the contrast so great, that we could not feel disposed to rejoice, before humbling ourselves at the footstool of mercy in a solemn day of fasting, to confess our present sense of misery and transgression. This day was solemnized last Tuesday, and will leave, we trust, blessed fruits among us. Those who are familiar with the history of Protestantism in France, are aware that the complete disorganization of our churches was the result of the revocation of the edict of Nantes. By the time that toleration was restored, infidelity had made such inroads amongst the flocks, as well as the ministers, that a terrible state of disorder prevailed for more than a century; not a synod, either general or provincial, had been convoked, and the discipline was a dead letter.

“In 1802, the eleventh year of the Republic, when Bonaparte, then First Consul, concluded a ‘Concordat’ with the Protestants in France, the church was in no better condition; and if that potentate recognised the Reformed Church of France, with its discipline, its consistories, and its synods, according to the terms of

the first article, it was due rather to its primitive constitution, as recorded by its history, than to its state at the time being.

“The Government, anxious to regulate the mutual position and transactions between Church and State, was led to organize the consistories for the details of the administration, but jealously withheld the synods as being too great a concession of power. Absorbed in the great wars of those times, the rulers of the country paid little attention to the execution of the details of the ‘Concordat’ with the Protestant Church, so deadened by its rationalism, so insignificant in number and influence. Internal disorganization became the normal state of our church; and although a *revival* took place forty years ago, it did not amend the organization of the church, which, until now, remained the same under the different governments which followed one another since the first empire. The celebration of our jubilee has contributed greatly to stir up the minds and hearts of our flocks; a great cry rose towards heaven, and already we can discern the dawn of better days.

“At this precise time the Minister of Public Worship was led to examine seriously the state of our church. As many difficulties arose in his administration, from the state of disorder to which we have alluded, he wished to find a remedy. Although he looked into the matter only in a legal point of view, he came to a most solemn and most important conclusion.

“At a meeting of the central counsel, (a body of representatives of our church, appointed by the Minister of State for Public Worship himself,) he peremptorily declared that as the State had contracted a ‘Concordat’ with the Reformed Presbyterian Church of France, the church was bound by this contract to maintain its constitution and its laws; especially to abide by those regulations inscribed at the head of the ‘Concordat.’ This solemnly declares that the State accepts the Reformed Church, with its con-

stories, its synods, and its discipline. The Minister has declared that his firm conviction is that the submission of the pastors and the churches to these constituent points of our organization, is the absolute condition of belonging to the Reformed Church of France.

"We may look upon this as the beginning of a new era of our church, fraught with good or evil, according to the spirit with which it will be leavened.

"Deeply impressed with the solemnity of these events, which are in course of preparation, or already partly accomplished, we call upon our brethren to be instant in prayer for our Reformed Church, and to redouble their action to help towards its spiritual revival."

#### EVANGELICAL SOCIETY—ITS LABORS AND WANTS.

*Great anxiety on account of pecuniary difficulties—the Society labors exclusively among Roman Catholics—its required expenditure—its present indebtedness—the number of its laborers—1,000 Roman Catholic children in the mission schools in Paris, and the two missionary chapels filled on Sunday and Wednesday nights with attentive audiences, etc.—70,000 Italian soldiers in the camp near Paris cared for, and supplied with missionaries, Bibles, etc.—Romish priests disliked by the soldiers—Protestant missionaries well received—seven Bible-readers in the Departments—meetings around the camp—pastor at Tonnerre—stations at St. Denis, Alencon, etc., prosperous—opposition—the decree of 19th March evaded—Frenchmen less in love with Popery—the priests favor Austria in Lombardy—twenty priests shot as Austrian spies, etc.*

We cheerfully give the following letter from the Rev. Mr. BERSIER, Secretary of the Evangelical Society of France, a place in our columns, and earnestly request the friends of evangelical religion to respond to it in a substantial way. Without funds the good work in that empire must cease. And at the present moment to fail to support it, and to seek to extend its power and territorial limits, seems to us one of the greatest errors in regard to missions that the friends of the

Gospel can commit. France we have long regarded as constituting a missionary field of rare interest and importance, and it may now be entered to great advantage. The work is well begun there, and should be followed up with earnestness. But by a little delay in withholding support, the advantages now offered may be lost.

"REV. E. R. FAIRCHILD, D. D.

Secretary of the American and Foreign Christian Union.

"PARIS, Sept. 10, 1859.

"SIR AND DEAR BROTHER IN JESUS CHRIST:—It is with much anxiety that I write to you; for the pecuniary difficulties in which we are involved are very great, and if we do not receive from our friends their usual contributions, our work will suffer greatly from it. May this letter find its way into your Committee's heart, and draw its Christian attention on our work.\*

"The *Societe Evangelique de France*, which is now in its 27th exercise, is an aggressive Society: it works exclusively among Roman Catholics, and never begins a new work in a district where there are already evangelical agents. It has voted for its budget of the present Exercise a sum of 127,000 francs, which is much below its former expenses; but prudence made it necessary, a debt of 37,000 francs remaining at the end of our last Exercise. We employ actually 14 pastors, 7 Bible-readers, 37 teachers, and we sustain six scholars in the Normal school of Sainte Foy.

"Our work in Paris is very encouraging at present. Our thirteen schools in different parts of our city number a thousand Catholic children; and had it not

\* Let me recall to your mind, dear sir, that we have not received the numbers of April, May, June, and July, 1859, of your Monthly Reporter. We only received to-day those of August and September; consequently we do not know if you received our last letter, of last spring, in which we gave you long details of our work. The address must be thus: M. BERSIER, Pasteur, Soc. Evang., 47 Rue de Clichy, Paris.

[The numbers referred to in the above note were regularly deposited in the post-office, and the postages on them paid.—ED. A. & F. C. U.]

been for our large deficit, we should have established a fourteenth in the centre, near Notre Dame de Lorette. Our two missionary chapels of the Faubourg du Temple and Faubourg St. Antoine are filled every Sunday and Wednesday nights with attentive audiences, and new members converted from Catholicism are very often added to the evangelical church. Besides that, we have called in the centre of the city, near the Seine, an excellent evangelist, named Maulvault, formerly a soldier, of a good family and education, who was converted in the middle of a dissipated life, who embraced evangelical truth notwithstanding the deep opposition of his family, and has now become a devoted servant in the Lord. He goes in every house, talks with people, visits again those who seem well disposed, and holds numerous meetings in different families. This is a preparation for establishing a chapel in that quarter, our ambition being to plant in every quarter of our large city the flag of Bible truth.

"A most interesting field of work during last month has been the Camp of Saint Maur, where about seventy thousand soldiers of the Italian army remained during a fortnight previously to their triumphal entrance in Paris. During all the time of the camp, we sent there, together with the Tract and Bible Societies, five missionaries, who worked indefatigably from tent to tent, exhorting the soldiers. Maulvault was among them: he found some officers of his regiment, spoke to them of Christ, and saw with much happiness that two or three had been converted since he had left the army. All those missionaries say unanimously that they have been very well received; that they found many soldiers who had already heard of the Gospel through the preaching of Protestant evangelists at Genoa, Turin, Alexandria, or Milan, and who still kept with much care the New Testaments or the tracts which they had then received. At the same time, our agents could plainly see that a strong

opposition against Catholic priests prevails in the minds of the majority of our soldiers.

"Our seven Bible-readers continue in the Departments their interesting work. Some of them visit five or six hundred families, and they gather at night small meetings around the camp, taking care not to exceed the number of twenty assistants, else the meeting would be considered as unlawful.

"A well-qualified pastor has been established at Tonnerre, one of our new stations in the east. You know that the work was begun there by an humble and faithful evangelist of the name of Pernin, who died there last winter. He had come there when there were no Protestants, and after a work of eight months, 500 persons accompanied him at his burial. This showed us how faithful and persevering his work had been, and we immediately resolved to spare nothing to place there a good pastor. Such a one we found in M. Bouget. That excellent man is chiefly qualified for pastoral visits, and that will be his office; for Protestant worship is not authorized at Tonnerre, under the pretext that there are no born Protestants there. Alas! Our prefects and magistrates know nothing about a *new* birth.

"The station of Saint Denis, near Paris, is in a flourishing state; spiritual life and a spirit of prayer prevail there, and the members of the church are the best assistants of the pastors, each of them trying to spend his leisure hours in visiting unconverted persons.

"Our churches of Alencon, Mamers, Thiat, Villefavard, Limoges, and Fouquere, are persevering in the gospel truth; and notwithstanding the opposition to which they are exposed, notwithstanding the temples of two of them and the schools of all being shut, they show their faith by their courage. All our efforts, all our applications to the Government, have been till now unsuccessful. We had conceived good hopes from the Imperial Decree of 19th March, but till now

we have not seen any application of it. To all our pressing calls the uniform answer was given, 'After the war we will see to it.' Now the war is ended, but the ministers have not come back from the country. You can imagine how provoking these little vexations are. We go in vain into the minister's hotel anti-chambers, and wait there for hours; we cannot obtain an interview, and when we obtain it, we are postponed until a future decision. And the worst of it is, that, having no liberty of the press, there is not a newspaper which will receive our complaints of delay of justice. Nevertheless, we will not lose courage, neither yield an inch of ground: we will complain till we have obtained the realization of that principle of liberty of conscience inscribed in our Constitution.

"The spirits of Frenchmen are more and more alien to Popery; it is no more the ardent hostility of Voltaire's time; it is a cold and polite indifference. They will not use scoffing language, but they consider Catholicism as a mere social instrument which may be a precious tool in the hands of the Government. The

last war has done no good at all to the Pope's cause. An officer, a friend of ours, upon whose assertion we may entirely reckon, told us that in Lombardy he was obliged to have twenty Italian priests shot as Austrian spies. This is a specimen of the dispositions of the Catholic priesthood towards liberty. All our ultramontane papers are favorable to Austria.

"But what are all these human feelings, if the Holy Ghost does not come and accomplish his work? This is our hope and fervent prayer. Our churches feel more and more the want of that Divine influence, which alone can make the men of our generation serious and well disposed to receive and to keep evangelical truth. A revival! a revival! This is our request. May it soon be fulfilled, and may our poor and well-beloved France become the battle-field of Christ's army! \*

"Will you be so kind, dear sir, as to express to your Committee our Christian sympathy, and receive the expression of my fraternal love and respect.

"E. BERSIER, Pastor."

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## HOME FIELD.

With the increase of time, the Home Field becomes increasingly interesting, by its increasingly numerous openings for missionary labor, and encouraging results of the services performed. At this moment there are many unanswered calls upon the Board for Irish, French, German, and Italian laborers, where the prospects of usefulness are most flattering, and from which it is most trying to turn away. But without sufficient means to meet the additional responsibilities the Board dare not enter upon additional territory. We are aware that it is a destructive policy to suffer moral wastes to multiply and

expand themselves in our country, and believe it will be cheaper to enter these places now, than years hence. But we repeat, that without the requisite means the Board cannot with propriety multiply their missionaries. If the friends of our country, of the kingdom of the Redeemer, and of the souls of men, will exert themselves and supply the needed funds, with great pleasure the Board will at once supply the proper laborers, and put them to work in these waste and perishing fields. With earnestness we respectfully request our readers to think of these things, and by their early and

generous contributions direct that these applications for missionary labor be favorably answered.

But we must submit reports from a few of our laborers, and we begin with the missionary to the Irish Romanists at

LOUISVILLE, KENTUCKY.

*Popery losing ground in the confidence of the people—priests vigilant—case of one driven from the missionary's meetings—a dark alley—sad disregard of morality on the part of the priests—missionary encouraged—Sewing and Sunday schools, etc. etc.*

The Rev. Mr. McDEVITT, in his report, says :

“In relating to you what has transpired during the past month, my impressions are, after deep reflection, that in this part of our Lord's vineyard Popery is losing its hold upon the masses, and that bigotry and the assumed sanctity of the priesthood has not *now* the same firm hold upon the people that it once had. I am happy to say that men, and even women too, will now speak out and tell the priests, as was recently done here, that they will not blindly follow the dictation of *any* man. Many of the Romish people in America (whether they still remain in Popery, or come out from it lest they be partakers of her sins) are endeavoring to find out the truth for themselves, and are therefore more willing to hear the Gospel-message your missionaries may have to present unto them.

“'Tis true, the emissaries of Rome are not idle, for, like Demetrius of old, they know that their craft is in danger, and they therefore keep up the system of espionage, in all its phases, as virulently, vigilantly, and viciously as any of their predecessors in the old world. A remarkable instance of this occurred with a very worthy man, a constant reader of his Bible and a regular attendant upon our meetings. Some time ago he married a wife, and she, being a Papist, used to inform upon him to an old spy of the priests called Liguri; so that by threats, and for the peace of his family, he has been compelled to absent himself from

our Sabbath meetings. His wife died a few weeks ago, and with deep sorrow and much humility he has returned to us.

“‘Arrah, sure,’ said he, ‘it would raise the hair on your head to see and hear what open profanity, cursing, and Sabbath-breaking are here around me—men fighting with their wives, drunk and blaspheming the whole Sabbath; and their children, who formerly went to Sunday-school, are learning the same wicked habits, and who would be at your school every Sunday only for the priests; but I bless God that I am now quit of them, I hope for ever.’

“Where this man lives is one of the most degraded alleys of this city. All are Romanists there, and not very long ago a fine boy (who formerly attended my Sabbath-school) died from drinking whisky.

“And do the priests try to prevent this state of things? My own conviction is, that they do not; but if an effort is made to bring parents and children under the benign influence of the Gospel, then will priests and sisters, brothers, lay and clerical, rally to prevent it, while not an effort will be made by them to stem the tide of Sabbath-breaking, etc.

“On my return last Sabbath evening from our mission school at Mr. Avery's plow factory, I saw and heard a number of boys halloo, shout, and blaspheme, insulting every one that passed on their side. The priest was riding past at the same time; but not a word did his ‘reverence’ say to persuade these young members of his flock, (many of whom I knew,) to cease their wickedness on God's holy Sabbath. He passed them by as complacently as if they had been engaged at the rosary. So much for the reverence priests and people have for the Sabbath-day.

“I rejoice, however, to add, that I receive much encouragement from my daily visits. I have been sent for on several occasions, to pray by the bedside of the sick and dying, and been thus enabled to point out to dying sinners, that Sa-

vior whose blood alone cleanseth from all sin.

“Our Sewing School has been resumed under the most favorable circumstances. We have succeeded in obtaining an excellent superintendent for this year, who, with a large number of ladies, is indefatigable in doing good to this poor neglected class of Romanist children. We have added Mrs. P—— to our list of sewing and Sunday-school teachers. She is a host in herself, and although she and her family have ever been the firmest friends of our cause here, (two of them already being life-members,) yet, from her other duties, she has never had time to aid us as teacher until this year; but she has now taken a class in each. During this month I have made about 347 ordinary religious visits, held 8 prayer-meetings, and also been called to attend at the bedside of a number who are sick, with whom I have conversed and prayed.”

The following paragraphs from a report of Mr. McDEVITT were crowded out of the preceding number of the Magazine. They contain interesting facts, and will be read, though late, by the friends of that mission with pleasure.

“As I know you have not much leisure to peruse long letters, from the pressure of business, I will therefore, in this report, restrict myself to a few details connected with my mission, particularly as there has little transpired since my last which would be interesting.

“To the poor (not only in temporal matters, but in spiritual) I have given three Testaments and three Bibles, besides a large number of religious tracts and newspapers. I have made during the month about *three hundred visits*, and held prayer-meetings in some of the families whose hearts the Lord had opened to receive the truth. I was about to commence a new ‘industrial or sewing school,’ and ‘Sabbath-school,’ but have been advised to wait until the hot weath-

er is over. I still have *three* very flourishing Sabbath-schools and an excellent ‘Industrial’ school, in all of which, I am happy to say, the people here take a deep interest. May the Lord in his great mercy enable me to be the humble instrument in doing much good, and to his name be the praise.

“Our outside mission-school, superintended by Mr. Andy, is now in a flourishing condition, and all our schools are doing well. I hope you will soon hear and see for yourself. I have been very busy, as it requires more labor to keep up the work and have it flourishing in summer, than in winter. I have made over *four hundred* visits, conducted eleven prayer-meetings, besides prayers in private families; distributed over *one thousand* pages of tracts and other religious papers; and, through a kind Providence, we are enabled to see over two hundred and fifty children and their parents deriving the benefits of gospel instruction every Sabbath-day.”

#### INDUSTRIAL SCHOOLS—MISSION.

Emigrants from the Old Country in very large numbers are now settled in our Western States. A large proportion of them have been reared under Roman Catholic influences, and vigorous efforts are made by the Roman priesthood to retain them in connection with the Papal church. Among the means to this end are measures to keep them, as far as it may be, from Protestant institutions and influences: hence resistance to Protestant schools—week-day as well as Sunday schools—and hence the multiplication or observance in their respective localities of the rites of the Romish religion, fasts, feasts, processions, and such-like things.

As intelligence serves to enable a people to understand and also to obtain their rights when defrauded or robbed of them, the interest of the priesthood lies in perpetuating igno-

rance, and consequently the education of the masses is neglected. The number of Papal children and youth suffered or rather constrained to grow up untaught in respect to evangelical truth, and also in respect to things of great importance to their domestic and social interests, in any one locality may seem inconsiderable; but when the *aggregate* throughout our Western States is "footed up," (to say nothing of the multitudes in the Eastern portion of the land,) it assumes another aspect. These children and youth will soon arrive to maturity of years, and do their full share, for good or for evil, to the interests of the land.

Looking forward to this result, the Board of Directors have directed their special attention to the youthful part of the Papal population in the vicinity of their mission stations. Where it could be done they have opened, or caused to be opened for their benefit, Industrial and Sunday Schools. Those agencies have effected already an encouraging amount of good. They meet the wants of the case at many important points; and such have been the happy results of the experiments made in this department of their labor that the Board have felt called upon to prosecute it further and more vigorously. They have therefore recently instituted an itinerancy in the valleys of the Ohio and Mississippi with special reference to this service. The missionary or missionaries thus employed will visit the larger towns, and the districts where the Papal population is large, and seek to awaken an interest in its behalf among the members of the evangelical churches, and if the way is found clear, will establish such schools.

The Board look to this measure with

a great deal of hope, and are well assured that it will be of vast utility, if sustained by the people in the places in which it is sought to be introduced; and they cannot doubt that it will meet a prompt and cordial approval; for its design and influence are manifestly in keeping with the interests of every locality as well as of the country at large.

The Board are fully aware, however, that the measure cannot be carried out by the labors of the missionary agent alone. It will need the co-operation of pastors, of pious and benevolent gentlemen and ladies, to act as superintendents, visitors, and teachers, in order to keep up the interest and promote the welfare of the schools after they shall have been properly organized; for more than ordinary opposition may be expected to be brought to bear upon them, to hinder the attendance of the children and keep them in the bonds of ignorance. But the love of Christ, and the desire for the diffusion of Gospel truth among the children, and through them among their parents, it is hoped will be found sufficient to secure in every place a sufficient number of helpers.

The Board respectfully ask the friends of the Redeemer, the lovers of their country, and such as desire the salvation of perishing souls, to aid them in this great and good work.

We give below a report just received of a missionary agent in a Western State who has recently commenced the service alluded to.

REPORT OF REV. J. M. SADD.

"On Friday before the first Sabbath of September I went to I—, with a view to commence an Industrial School, as soon as preparations could be made.

"Having no certainty of any good op-

portunity for an appeal for funds away from town on the Sabbath, I made myself acquainted with a minister and his wife of the denomination of Friends. I received a cordial invitation to address their 'meeting,' (which is, by the way, a very small one) in this place. They were much interested in our cause, which was new to them. They promised to raise me some funds, and to aid me all they could in the school. This Friend's wife, an intelligent woman and a minister, expressed a readiness to become a teacher in the school.

"I spent Monday in my agency, and in writing letters on the Society's business. Tuesday I set out to visit from house to house, with tracts, German and English, and a few good books for children; these I distributed carefully. I directed my way among the most needy residents of the city, many of whom were Irish and German. There are two Roman Catholic churches in this city—the German is the largest. The Romish authorities have just completed a large brick church here, and brought on a band of Sisters of Charity, and almost compelled the families to send their children to their school. This church was dedicated on the Sabbath after my arrival; and such was their profanation and violation of the Sabbath caused by their display, that every good Sabbath-keeping man was filled with grief if not with indignation.

"Quite a number of families have here renounced the errors of the Romish church, and some have become hopefully converted and have united with some one of the evangelical churches. Six joined the Baptist church at one time, a short time ago.

"I visited a yard of stone-cutters, mostly German; spoke a few kind words about our common Savior, and his Gospel purchased at so great a price for us; gave each of them a tract in their own language. They received me kindly, thanked me, and promised to read the tract at their homes. I called on an Irish Roman Catholic woman, whose face was marked with sorrow on account of a drunken husband. Herself, children, and room had the appearance of great destitution. After a few words of

conference with her, she said she was glad I called, and that what I said to her was good and right. She would be glad to send one little girl to our 'Industrial School,' if she had shoes. I told her the weather was yet warm, and she could come without them. I gave her some tracts. She could read, and had seen better days.

"Another Roman Catholic woman, when I inquired about her family, her children, and her own salvation, said she knew she ought to seek Jesus Christ with all her heart. She took a tract, said she could not read, but her husband could, and he would read it at night. I felt happy to be thus received, and to be able to direct such needy ones to Christ.

"Across the way from this, I saw at the door three Irish women. I told them my errand. They saw I was not a Roman Catholic, and their prejudice and bigotry were manifested in a very violent manner. I left the house with pity in my heart for them, and prayed to Him who alone can forgive their great neglect of his salvation. I then called on a poor sick Irish woman, who had one little girl at the Sisters' school. She seemed near her end. I talked with her some time about Christ and the only way of salvation, and prayed for her. She received my visit well—was interested and seemed thankful. She said she would send her little girl to our school, and no longer send her to the Sisters of Charity. I gave her the tract on the Bible. O that the Lord would guide her, and bless her with his Spirit and truth!

"In this way I spent the most of three days. With a few exceptions, I was well received. Some of the families which I visited were not Roman Catholics, but poor and needy, and all in great want of simple Gospel instruction. I found the families of poor *foreigners* almost entirely destitute of the Bible. I obtained promises for twelve children to be sent to our school when opened.

"I then left town to attend a meeting of Presbytery ninety miles distant, riding part of the way in an open wagon. There I gave an account of our schools and my mission, which called forth from members



of Presbytery a warm approval of this good work. I returned, and spent the Sabbath at —, in a small church near I —, and preached twice and secured some funds.

“On Monday I came again to I —, and resumed my work. I found some trouble at first to secure female teachers, more on account of the distance of the school, which was to be opened in the south-east part of the town; but at last I found many willing hearts, and enough persons (devoted females) to commence the school. I also obtained some remnants of calico, needles, thread, and thimbles, of merchants, who gave freely and rejoiced to aid such a cause.

“After visiting from house to house again, distributing nearly all my tracts, which were generally received well, I repaired to the school-house on Saturday at three o'clock. I found there a sufficient number of teachers, but only a few scholars. I soon learned that one, as I supposed of the little Roman Catholic girls, of this school, had died and was to be buried at precisely 3 o'clock, and though a poor family, great parade was made by the priest and ‘sisters.’

“I was not discouraged, nor were the teachers, but we believed God would prosper this good work, begun from love of Christ and the best good of these children.

“I left town the same evening to attend the yearly meeting of Friends. I found there warm hearts toward our cause, many of whom had already been made acquainted with it. On Monday evening I addressed the meeting on the great want of the Scriptures among the Roman Catholics. I spoke of the feelings of the Kankakee converts in receiving the Scriptures—how they were delighted to obtain it.

“The Friends like our cause—especially our schools. My wife attended the meetings. During some conversation which she had with the widow of Joseph John Gurney, from England, who was present, in speaking of our schools, she handed to her twenty dollars for the cause.

“I did not come here, however, to get funds. I came to secure sympathy and prayers, and openings for me at the monthly and other meetings.

“I spent last Sabbath with a country church, though I could not preach but once. I came home on Monday, and the next day I had a very severe chill, the hardest of any that I have had for many years. I designed to have been at I — again this week, but it is as much as I can well do now to write this report. I hope to be well again soon. I like my present work, but if I can keep it along, my efforts to sustain the missionary and the agency service together will make it hard for me, I fear too hard, but I shall try it farther.”

#### FRENCH MISSION IN ILLINOIS.

REV. J. B. C. BEAUBIEN.

The Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION have, from the beginning of their labors, cherished a lively interest in the moral and religious condition of the Canadian French Romanists on our northern frontier. They have sent many missionaries to teach their children, and to preach the Gospel to the adult population, and they have had frequent occasion to rejoice in the happy results of their efforts.

They have, from their commencement, sympathised also with the movements of the Rev. Mr. Chiniquy to obtain more light, and to come to the enjoyment of the blessedness connected with evangelical religion. They have sought to encourage him and the people associated with him, to prosecute their inquiries for the truth, and to separate themselves entirely from the Romish communion, by which they have been so long enslaved.

To promote the spiritual welfare of the colonists, and to advance their general interests in the reformation now in progress among them, the Board transferred the Rev. J. B. C. Beaubien, one of their missionaries from northern New-England, to the State of Illinois, to labor in Kankakee

County and vicinity, the residence of Mr. Chiniquy and many of the Canadian French Romanists. Mr. Beau-bien has been well received, and is doing much good. The following letter from his pen will serve to give a very just conception of the state of things in the colony, and, we hope, will lead the friends of the cause of Christ to pray for the progress of the reformation, and also to contribute to the relief of the sufferings of the colonists :

“ ST. ANNE, Kankakee Co., Ill., }  
Sept. 5th, 1859. }

“ REV. E. R. FAIRCHILD, D. D.

“ VERY DEAR SIR:—I think I am now prepared to report on St. Anne. I have derived what I am about to communicate, not so much from Mr. Chiniquy as from personal observation, intercourse with his people, and interviews with American ministers. Indeed, I must here say that Mr. Chiniquy refused from the first to answer my inquiries directly, and advised me to rely mainly on what I could ascertain through all the other means of information within my reach. With this advice I have complied, and report,—

1st, That the Rev. Charles Chiniquy is a thoroughly evangelical man and a true Christian, as his preaching, his daily walk, and the character of his converts plainly show. Mr. Chiniquy has not as yet become fully indoctrinated, and is without denominational preferences; but he has made wonderful progress in his intellectual and hearty reception of the fundamental doctrines of Christianity, and these he preaches with great power.

“ 2d. Mr. Chiniquy’s personal property consists of the following: Two hundred acres of land, valued at \$2,500, mortgaged for \$1,500; two acres with a house, valued at \$2,000, mortgaged for \$2,600.

“ *St. Anne’s Church Property.*—Ten acres, with an unfinished chapel, valued at \$10,000, mortgaged for \$2,000. Three

acres, with an unfinished school-house, valued at \$3,000, mortgaged for \$1,400. *Kankakee City Church Property.*—An unfinished chapel, valued at \$3,000, mortgaged for \$150. All of this is in Mr. Chiniquy’s hands. The debts were contracted mainly for the erection of buildings. The chief creditor is Mr. Achilles Chiniquy. The property can be released, and the promotion of the interests of evangelical religion can be permanently secured, only by taking speedy means of satisfying creditors. How the thing can be done I will not say, but I think that Mr. Chiniquy would subscribe to any honorable measure.

“ 3d. Over five hundred families are favorable to Mr. Chiniquy. The generality of these are firm Protestants, and hundreds of them give evidence of a change of heart. I find among them a frankness, a whole-heartedness, and a simplicity that can characterize only true Christians. Their usual congregation averages, on the Sabbath, about one thousand; on week-days, from five to eight hundred. The average attendance at the Sabbath-school is from three to four hundred. Their mode of worship during the week does not materially differ from our own. On the Sabbath they make a little more show. Mr. Chiniquy puts on his priestly garments, and goes through certain ceremonies which are indifferent in themselves, and gradually disappearing. Mr. Chiniquy and a large part of his people would be glad to get rid of all these things, and do on the Sabbath as they do during the week; but for the sake of those who attend, and could not be attracted except by such external things, they postpone for the time being their entire expulsion. All the prayers are in French, and entirely scriptural. I have attended a number of meetings in this place, and have watched and studied everything I saw and heard connected with the worship of this people, and I cannot help admiring the prudence and wisdom of Father Chiniquy.

“ These suffering people receive letters

from their friends in Canada, offering aid on the condition of their leaving Mr. C. and renouncing the Bible; but they are determined rather to starve than to give up the Gospel. If this colony is left to starve and disperse, when everything about them is calculated to inspire with confidence rather than distrust, it will give a death-blow to the cause in this country. Believe, sir, that I never saw such a glorious reformation. You have not, and I am sure, never had, such a promising field, either in this country or Europe, and I hope that Americans will at once come to their relief."

#### TESTIMONY FROM CHICAGO, ILL.

From a newspaper published in Chicago, Illinois, we take the following, which we think will be read with interest by the friends of the reformation now in progress among the French Romanists in Illinois and Canada:

"It is well known that there is a French Catholic community in this city that sympathize with Mr. Chiniquy and his people at St. Anne. Bishop O'Regan took from them their house of worship and gave it to the Irish Catholics, an act which alienated them from the Hierarchy. Since that, Mr. Chiniquy has frequently preached to them and conducted their services in the Protestant form. They are ready to receive the truth and some few of them have come to a spiritual apprehension of Christ. It is a marked Providence that furnishes for them at this juncture just the man they need. Under commission from the AMERICAN AND FOREIGN CHRISTIAN UNION, the Rev. J. B. C. Beaubien has come to labor among them and to operate with Father Chiniquy. Mr. B. was of a wealthy French Canadian family, designed for the Catholic priesthood. Disinherited because of his becoming a Protestant, he set about securing an education by his own efforts. By teaching and other means he helped himself along, and this summer past he graduated from Bangor Theological Seminary. He had heard and admired Mr. Chiniquy in his childhood, and now enters upon united service

with him in great gratification and hope. He is able to preach in both the French and English languages. Last Sabbath he met the French congregation of this city for the first time. Seventy-five persons were present in the Industrial School-house, their place of worship. The forms of worship were Protestant, and the sermon was from the text, 'Show thyself a man,' inculcating independence of thought and freedom from Papal interdiction. The people were very attentive; some were moved even to tears; and gathering around their preacher at the end of the service, they said, 'Now we have got a man, and we will build a church and no Bishop shall have it.' Mr. B. expects hereafter to preach there in the morning and afternoon, and to start a Sabbath-school in the intermission. In the evening of last Sabbath Mr. B. preached in the Plymouth Church from the text, 'And so were the churches established in the faith and increased in number daily,' showing from the Bible and from Christian experience the importance of being established in the faith, and the connection between this soundness in the faith and the prosperity of the church, illustrating the theme by reference to the Catholic system. The discourse was vigorous in thought and impressive in delivery. His allusion in tremulous, joyous accents to the time, never to be forgotten, when he found Jesus his friend and Savior, was touching indeed, and was brought in, with other instances, to prove that Catholics can be converted. He also gave an account of his recent visit to St. Anne, where he saw seven or eight hundred people hanging on the lips of Mr. Chiniquy to hear of the great salvation, and where he found confirmation of the reported suffering among the colonists there, and of the genuineness of the work of grace going on in that parish."

#### VIEWS OF THE BOARD IN RELATION TO THE REV. CHARLES CHINIQUY.

*And the work of reform now in progress in the Kankakee Colony in Illinois.*

At the September meeting of the Board the following paper was unanimously adopted. We give it a place

in the present number of the Magazine for the information of numerous correspondents, who desire to know the views of the Board concerning Mr. Chiniquy and his colony. We shall be glad if it may add to the interest which Christians feel in the good work now in progress among the colonists, and lead to additional contributions, sufficient to enable the Board to supply the missionaries and other things which are needed.

“Whereas, The Rev. Charles Chiniquy, of St. Anne, in Kankakee, Illinois, and many Canadian French Roman Catholic families in that vicinity, have withdrawn from the Roman Catholic Church, and through persecution by Papal authorities, and failure of their crops to a considerable extent during the present and preceding years, are subjected to much suffering; and

“Whereas, The officers of the AMERICAN AND FOREIGN CHRISTIAN UNION have made thorough inquiry, and have received ample and satisfactory testimonials, in regard to the Rev. Mr. Chiniquy, the affairs of the colony, and the moral and religious reformation now in progress among its members; therefore—

“Resolved, That the Board of Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION hail with delight the moral and religious reform lately commenced and now in progress in the colony of Canadian French Romanists in Kankakee county and vicinity, in Illinois, in connection with the labors of the Rev. Charles Chiniquy; and having the fullest confidence in the genuineness and evangelical character of the work, cheerfully recommend Mr. Chiniquy, and the suffering colonists, to the confidence, sympathy, and support, of the Christian community.

“Resolved, That it be recommended to ‘the Committee on the Kankakee Colony’ to consider the expediency of holding a public meeting in this city, some time soon, to diffuse information concerning the condition of the colony, and to do whatever may be deemed proper in order to promote its welfare.”

#### IRISH MISSION IN BERKSHIRE COUNTY, MASSACHUSETTS.

*A visit to churches in behalf of Italy—circulars delivered—contributions obtained—disappointments realized, hope for better things—missionary service resumed—books and*

*tracts distributed—children interested—a young man wishes to see a bishop—refuses to pay for it—missionary encouraged, etc.—Berkshire county anniversaries.*

In a recent report, the missionary, who is a layman, and labors zealously to promote the good cause, says:

“In my last report I informed you that I had visited more than half of the churches of this county, in relation to the ‘Italian cause,’ but finding it inconvenient to travel by public conveyance in the mountain towns, I had returned home, with the design of taking my own horse and wagon, and thus to visit the remaining churches. I am now happy to inform you that this design has been accomplished, with the exception of the Episcopal, the Methodist, and the Baptist churches. I have personally visited and presented to all the rest your ‘circular,’ or given one to some minister who engaged to present the subject to his people and advocate it—or to some pious Christian who engaged to hand it to his minister.

“As yet I have had a response only from the Congregational churches of South Egremont, Winson, and William’s College. The first church in Williamstown have made a contribution, and in my absence the pastor forwarded it to your office. I confidently expected returns from many more churches before this time, as all the pastors seemed to favor the object, and promised, with the advice and consent of the officers and leading brethren of the churches, to take up a collection directly for the Italians; but not, however, without reference to collections for other causes which had just been taken, or were soon to be taken, in their annual course. I cannot but hope that some of the larger churches have already reported directly to the office, and that more money has actually been paid into your treasury, as the result of my visits, than I have received myself.

“After finishing these visits among the churches, I commenced my labors among Roman Catholics in the town of Cheshire,

but was soon called home in consequence of *alarming sickness* in my family, which detained me a full week; and then came on four or five days of equinoctial storm, which prevented much visiting; so that I cannot report four weeks of labor this month.

"It was about two years since I had visited the Roman Catholic families of Cheshire, but I was gratified to find that most of the families then resident there recognized me now, and often referred to my former visit, together with the books, and tracts, and Bibles, and Testaments I distributed among them then, and at once solicited a new supply. Indeed, the little Irish girls and boys, after they found I had tracts and little books for them, often hailed me in the street and followed me from house to house with their solicitations, and often thronged the house to the inconvenience of the inmates though not a single parent did I hear object to their receiving them, but they often reminded the children of the propriety of thanking me for them.

"I found a very promising young Irish man in the select school. He is nineteen years of age, a smart scholar, with strong tendencies to Protestantism; indeed he often attends Protestant meetings, and is a sober, temperate young man. Two Sabbaths since, the Roman Catholic bishop held a great meeting for confirmation in Pittsfield, and this young man, never having seen the bishop, went down to attend, but lo! when he came to the church door he was asked twenty-five cents for admittance, to which he objected, saying 'he was not particular about it, as there were free churches enough all about here,

and he could go there.' They thought best to let him in free also.

"I tried to encourage him to procure a liberal education, and offered to use my influence to get a scholarship for him in William's college. He said he greatly desired it and had often thought of it, but the obstacles seemed so great that he hardly durst come to any such conclusion.

"On the whole, I was encouraged in my labors there, and particularly among the children. I made it a rule to give a little book to every child who would stand by my side and read it, promising always to learn the little hymn on the last page, and repeat it to me the next time I called. Nearly every child of suitable age has been in the public school this summer, and all express a determination to attend again this winter.

"I have planned to labor this month in the south part of the county.

"The anniversary of the Berkshire Benevolent Societies will be held at Hinsdale on the 18th and 19th of this month, and I am anxious to know who will appear to advocate our cause." Last year no one came to represent the AMERICAN AND FOREIGN CHRISTIAN UNION, and not a word was spoken for us, except what I was permitted to say in a little five minutes' talk just at the close of the meeting. Cannot you, dear sir, or some one of the secretaries, attend this year? We shall all be delighted to meet and hear from you. I believe but two or three of the churches have been addressed this year, and I greatly fear the interest in our Society will flag, unless it is sustained by competent speakers."

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## MISCELLANEOUS.

### ITALY AS A FIELD OF MISSIONARY LABOR—WHO WILL AID US?

In the August number of our Magazine we made an appeal to our readers in behalf of Italy. We then said that

it was open to some extent to Gospel influences, and, in view of that fact, urged upon them to give us the means to extend our operations there—that we had such connections with the Wal-

densian church that we could prosecute the work systematically and economically.

From the last accounts we learn that that church is prospering greatly in its work. There is still *another* channel now opened for doing good, and we mean (the Lord willing) to enter it. *Three hundred dollars* will sustain a *colporteur*. Is there not some benevolent individual who will send us that sum, and thus do a glorious work for the cause of our Lord Jesus Christ?" Is there not some church that will do it—*we will FIND THE MISSIONARY.*

Please read the following article from the "*Scottish Guardian*," and then say if you will suffer such calls to, pass unheeded, or turn away from men who so long have been enslaved by error and are now struggling for light and for freedom:

"On Tuesday evening, in Free St. George's Church, the Rev. J. R. McDougall, from Florence, delivered an address on the progress of the Gospel in Italy. Mr. McDougall stated that the Gospel had now made an effective entrance into Italy, and there were hundreds who, being themselves brought under the power of Divine truth, were carrying the glad tidings of justification by faith to their fellow-countrymen. The missions of the Waldenses were prospering exceedingly. They had just sent a missionary to Milan, though Lombardy had only been annexed to Sardinia about six weeks. In Tuscany there were two ministers of the Free Church besides himself, and in all 300 communicants and about 10,000 Bible-readers. Copies of the Scriptures had been distributed from the depot in Florence at the rate of about 300 in a year for the last two years. This might appear a small number, but it was to be remembered that Bibles could not be openly sold. There were never more than a dozen copies at the

depot, and the only way in which the Bible could be smuggled into Florence was in single copies brought by Christian friends coming up from the seaport, Leghorn. There was a great thirst among the Italians of Tuscany for the Word of God, although persons were still imprisoned for no other offense than reading the sacred volume. The priests of Florence were too much restrained by public opinion to procure the imprisonment of the people for the offense of reading the Word of God; but the country priests were not under the same restraint, and were the means of imprisoning people for no other offense. Mr. McDougall stated that men of high position and influence in Tuscany were beginning to study the Bible, because they found that it took the legs from the Roman Catholic hierarchy. They understood that it was the Bible which had given Protestant Britain its greatness among the nations, and, like Count Cavour, they looked to Britain as the country whose constitution should be their model. The church members and Bible-readers of Florence had not yet obtained liberty of worshipping God according to their conscience. They could not venture to meet together for worship in larger numbers than from 40 to 45 at a time, and even then they had to assemble secretly, and not all at one time, lest they should attract the attention of the *gens d'armes*. They could not venture to sing the praises of God, nor to meet two nights in succession in one place; and at the door of the chapel where he (Mr. McDougall) preached, a Government spy was placed to see that no Italians ventured in. The earnestness of these Italian Christians was most remarkable; never, except in the north of Ireland at the present time, had he witnessed such earnestness and importunity in prayer. A number of religious books had been recently translated into Italian, such as M'Crrie's History of the Reformation in Italy, Pilgrim's Progress, James' Anxious Inquirer, etc., and these books were found to be very useful. They

were in hopes that more religious toleration would be granted by-and-by, and that Francesco and Rosa Madiai would be established at Florence in winter, with permission to sell the Bible openly. This had never yet been permitted, nor were Protestant ministers yet at liberty to converse on religious subjects with the natives."—*Scottish Guardian*.

#### CONVERTS FROM THE EPISCOPAL CLERGY TO ROMANISM.

In looking over an old lot of exchange papers recently, we miss upon the following article, which for its historic information, as well as for future reference, we re-produce. It is credited to the *Banner of the Cross*.

No.	Names.	Year.	Diocese.
1.	*Virgil Horace Barber . . . . .	1815	N. Y.
2.	*Daniel Barber . . . . .	1815	N. H.
3.	*John Kewley, M. D. . . . .	1816	N. Y.
4.	George Edmund Irousidis . . . . .	1818	N. Y.
5.	Calvin White . . . . .	1820	Conn
6.	— Annesley . . . . .		N. J.
7.	*Pierce Connolly . . . . .	1835	Miss.
8.	*George F. Haskins . . . . .	1839	Mass.
9.	James Roosevelt Bayley . . . . .	1842	N. Y.
10.	Nathaniel Aug. Hewitt . . . . .	1845	Md.
11.	Henry Major . . . . .	1846	Pa.
12.	William Henry Holt . . . . .	1846	Vt.
13.	*Edgar P. Wadhams . . . . .	1846	N. Y.
14.	George Allen . . . . .	1847	Pa.
15.	C. Donald MacLeod . . . . .	1849	N. C.
16.	*John Murray Forbes, D. D. . . . .	1849	N. Y.
17.	*Thomas Scott Preston . . . . .	1849	N. Y.
18.	Jedediah Huntington, M. D. . . . .	1849	S. C.
19.	William J. Bakewell . . . . .	1850	W. N. Y.
20.	Geo. Lamb Roberts . . . . .	1850	Ind.
21.	Gardiner Jones . . . . .	1850	Ga.
22.	Edwin E. White . . . . .	1851	N. Y.
23.	Edward J. Ives . . . . .	1851	Conn.
24.	*William Everett . . . . .	1851	N. Y.
25.	Henry L. Richards . . . . .	1852	Ohio.
26.	Peter Stanford Burchan . . . . .	1852	N. Y.
27.	Frederick W. Pollard . . . . .	1852	Mass.
28.	Norman C. Stoughton . . . . .	1852	N. Y.
29.	Levi Silliman Ives, D. D. LL. D. . . . .	1852	N. C.
30.	*Francis Asbury Baker . . . . .	1853	Md.
31.	*Dwight Edwards Lyman . . . . .	1853	Pa.
32.	John McKeon . . . . .	1854	Ill.
33.	Homer Wheaton . . . . .	1855	N. Y.
34.	Benj. W. Whicher . . . . .	1855	W. N. Y.
35.	William Markoe . . . . .	1855	Wis.
36.	*Geo. Hobart Doane, M. D. . . . .	1855	N. J.
37.	George C. Foote . . . . .	1857	Pa.
38.	J. Ambler Weed . . . . .	1858	Va.

\* The names marked with an asterisk are of those who have entered the Romish priesthood.

"Of these, Nos. 1, 2, 8, 10, 12, were originally Congregationalists; Nos. 4, 5, 7, 15, 29, 31, 32, originally Presbyterians; Nos. 11, 14, 20, 22, 30, originally Methodists; and Nos. 3 and 5 subsequently so; and as for the rest, but little is known of their antecedents. No. 3 was first a Romanist; then a Methodist;

afterwards rector of St. George's Chapel, New-York. No. 7 has since returned to the Church of England. No. 9 'is now Bishop of Newark under the Romish intrusion.' No. 11 was a 'graduate of the Virginia Seminary.' Has since returned to the Church, and now turned back to Rome. No. 16 began as a Calvinist. No. 17 was 'assistant to, and seceded with, Dr. Forbes. He is now chancellor to Archbishop Hughes.' No. 19 was 'originally an English Unitarian, then a Low Churchman—has since returned to the Episcopal Church.' No. 29 was 'Presbyterian originally.'\* No. 30 was 'educated in a Romish school.' No. 38 was 'a graduate of the Virginia school.'

"Thus it appears, that out of three thousand clergymen who have ministered in the Protestant Episcopal Church since its establishment in the United States, two centuries and a half ago, only thirty-eight have deserted for the Church of Rome. The defection is certainly much less than is popularly believed."

#### CEREMONIES OF THE ROMISH CHURCH.

*Emblematic signification of furniture, vestments, etc.*

In answer to correspondents who have inquired relative to the Romish ceremonies observed at the celebration of Mass and on other occasions, and in relation to the emblematic or mystical meaning attached to articles of furniture and vestments of the priests, we reproduce the following chapter of a Romish work, entitled "*The Garden of the Soul*," which is in high repute among Romanists, and extensively circulated in this country and in Europe. We quote from the Derby edition, "printed by Richardson & Son, for the Catholic Book Society, 1843," which bears on its title-page the words, "A new edition; by lawful authority."

"1. The custom of placing a vessel containing *blessed* or *HOLY WATER* at the entrance of the church has been handed down to us from the Apostolic age. Into this

the faithful dip the fingers of the right hand, and form upon themselves the sign of the cross, repeating at the same time the invocation of the ever-blessed Trinity. As *water* denotes purity and innocence, by using it on entering the place of worship, we are admonished with what cleanliness of heart and hand we should appear in the presence of our Maker.

"2. The SIGN OF THE CROSS, which we make upon ourselves in using holy water, as well as on many other occasions, is a sign or ceremony in which, with St. Paul, (Gal. vi. 14,) we should place our greatest happiness and glory, as being a striking memorial of the sufferings and death of our Redeemer—that mystery whence are derived all our hopes for mercy, grace, and salvation. By the words that accompany this ceremony, we are no less forcibly reminded that the God whom we serve, although *one* in nature, exists in *three persons* really distinct from each other.

"3. The first object that arrests the Christian's notice on entering the church, is the *altar*, with its *tabernacle* and *crucifix*. The ALTAR is the place of sacrifice—as it were another *Calvary*, whereon is celebrated, as Christ ordained, the memorial of his passion and death by the clean and unbloody sacrifice of his body and blood. Upon the altar we always have a *CRUCIFIX*, or image of our Savior upon the cross, that, as the Mass is said in remembrance of Christ's passion and death, both priest and people may have before their eyes, during this sacrifice, the image which puts them in mind of his passion and death. The *TABERNACLE* contains certain particles of the consecrated species. It is to Jesus Christ, therefore, truly present within the tabernacle, that we *bend the knee* in homage and adoration, when we enter or depart from the church.

"4. With regard to the *VESTMENTS* in which the priest says mass, we must observe that as the mass represents the passion of *Christ*, and the priest there officiates in *his* person, so these vestments in which he officiates represent those with which *Christ* was ignominiously clothed at the time of his passion. Thus the *Amice* represents the cloth or rag with which the *Jews* muffled our Savior's face, when at every blow they bid him prophesy who it was that struck him. (St. Luke, xxii. 64.) The *Alb* represents the white garment with which he was vested by *Herod*. The *Girdle*, *Maniple*, and *Stole*, represents the cords and bands with which he was bound in the different stages of his passion. The *Chasuble*, or outward vestment, represents the purple garment with which he was

clothed as a mock King: upon the back of which there is a cross, to represent that which *Christ* bore on his sacred shoulders. Lastly, the priest's *Tonsure*, or crown, is to represent the crown of thorns which our Savior wore.

"Moreover, as in the old law the priests that were wont to officiate in the sacred functions had, by the appointment of God, *vestments* assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of his ministers; so it was proper that, in the church of the *New Testament*, *Christ's* ministers should in their sacred functions be distinguished, in like manner, from the laity by their sacred vestments; which might also represent the virtues which God requires in them. Thus the *Amice*, which is first put upon the head, represents divine *hope*, which the apostle calls the *helmet of salvation*; the *Alb*, *innocence of life*; the *Girdle*, (with which the loins are begirt,) *purity and chastity*; the *Maniple*, (which is put on the left arm,) *patient suffering* of the labors of this mortal life; the *Stole*, the sweet *yoke of Christ*, to be borne in this life, in order to a happy immortality; in fine, the *Chasuble*, which is uppermost, and covers all the rest, represents the virtue of *charity*.

"In these vestments the church makes use of five colors, *viz*: the *white* on the feasts of our Lord, of the B. Virgin, of the angels, and of the saints that were not martyrs; the *red* on the feasts of Pentecost, of the finding and the exaltation of the cross, and of the apostles and martyrs; the *purple*, which is the penitential color, in the penitential times of *Advent* and *Lent*, and upon *Vigils* and *Ember-days*; the *green* on most of the other *Sundays* and *Ferias* throughout the year; and the *black* on *Good-Friday*, and in the masses for the dead.

"5. There are always *LIGHTED CANDLES* upon the altar during mass, as well to honor the victory and triumph of our Great King by these lights, which are tokens of our joy and of his glory, as to denote the light of faith with which we are to approach to him.

"6. A small *BELL* is rung occasionally during mass. This serves to give notice to such as cannot see the altar, of certain more solemn parts of the sacrifice, to recall the wandering mind from distraction, and to excite all to greater fervor of devotion.

"7. *Incense*, which is used in solemn or high masses, is symbolical of prayer, accord-



ing to that of holy David: *Let my prayer, O Lord, be directed as incense in thy sight.*"

#### ROMISH REINFORCEMENTS FOR OREGON AND WASHINGTON TERRITORIES.

Recently a spirited movement has been made on the part of Roman Catholics, to supply additional laborers to their missions in Oregon and Washington territories. The Archbishop of the so-called province of Oregon, having visited Canada and created an interest there in the enterprize, took our city on his way home, and produced quite an impression, at least on some of his denomination, among us. In that new and rising section of our Republic there are already a number of Romish priests and other functionaries, male and female, and several churches, schools, and other Papal institutions, to which the present company of priests, sisters, servant-maids, and boys (upwards of *thirty* in all) will add considerable strength when they shall have arrived there.

From Romish accounts, much liberality was shown in promoting the enterprize by the agents of the Montreal and Troy Railroad, in furnishing *free passages* to the Archbishop, the mother-superior, and her companion, (who personally accompany the forthgoing missionaries,) and tickets at *half-price* to all the others. The requisite funds, amounting to (\$6,000) *six thousand dollars*, were also furnished by friends, with great promptness and on short notice.

But what strikes the Protestant observer as the most remarkable feature in the case, was the devotional service held at Hoboken, N. J., on the 20th of September, in anticipation of the departure for the field of labor, wherein he Archbishop and the mother-supe-

rior invoked the protection, not of God, nor of the Savior, but of "Mary," and thus committed themselves and those associated with them exclusively to *her* providential control! Alas! what stupidity, what idolatry, what insult to the only true God, the disposer of all events, to have a creature recognized and acknowledged as possessing Divine attributes, and appealed to in preference to himself, by a nominal minister of revealed religion! Truly the ministers of the true church of Christ, and all the friends of evangelical religion, have great reason to exert themselves to diffuse the truth, that the multitude in our land under the delusions of Romanism may be delivered from their ruinous influences.

The *Freeman's Journal* gives the following account of the whole matter:

"The Most Rev. Archbishop Blanchet, of Oregon city, arrived in this city from Canada on Monday last, and on Tuesday took the California steamer on his way home. The Very Rev. J. B. Brouillet, the learned and distinguished Vicar-General of Nesqually, W. T., took the same steamer on his way home.

"Archbishop Blanchet had with him four priests, Rev. Messrs. Piette, Poulin, and Malo, of Lower Canada, and Rev. Mr. Crocquet, from the American College at Louvain, Belgium, all for the diocese of Oregon city, and one priest for the diocese of Vancouver's Island, of which Bishop Demers is Prelate. The Archbishop takes with him a numerous colony of Sisters—*twelve* Sisters of the Order of Jesus and Mary, to be established in the city of Portland, Oregon, in the house bought for them in 1857. This Order is specially devoted to teaching. Two Sisters of Charity go out to the diocese of Nesqually, to join some of the same congregation established at Fort Vancouver since 1856; also two Sisters of St. Anne, for Vancouver's Island, to join their community established at Victoria, engaged in teaching, and in at-

tending a hospital and asylum. A brother of the congregation of St. Viateur goes out to join two others who are engaged teaching at Victoria. Three servant-maids go out to attend on the Sisters, and six boys go as attendants on the ecclesiastics. Thus, the colony that left this port on Tuesday for Oregon and adjacent parts numbered in all thirty-three persons. To assist the Archbishop in taking so large a number with him, the Bishops of Montreal, Quebec, St. Hyacinthe, and Three Rivers, ordered a collection in all the parishes of their different dioceses, which was liberally responded to by the faithful of Lower Canada.

"On the day of his sailing we have received the following from the Archbishop of Oregon:

"NEW-YORK, Sept. 20th, 1859.

"EDITOR OF THE FREEMAN'S JOURNAL.

"The Archbishop of Oregon went this morning to Hoboken, for the purpose of celebrating there the holy mass in the church of Our Lady of Grace, and putting himself and his missionaries and nuns under the protection of the Mother of God.

"The mother-superior of the Sisters of the Holy Names of Jesus and Mary, of Longueuil, near Montreal, will go also (this evening) to pay her visit to the same Mother of Grace in Hoboken, in order to obtain her powerful protection for the Archbishop of Oregon and the twelve Sisters of Longueuil who accompany him. She starts for Longueuil accompanied by the Rev. Mr. Cauvin, of Hoboken.

"Messrs. Ducharme and Gauthier, agents of the Montreal and Troy Railroad, and Mr. J. B. Fletcher, agent-general of the same Company, had the kindness to provide the Archbishop, and the priests and nuns who accompanied him, with a separate car, and another for their luggage. They granted a free passage to him and to the mother-superior of Longueuil and to her companion, and charged only half-price for the friends and relatives of those who were destined for Oregon.

"Saturday last, the day of the great storm, at seven o'clock in the morning, Rev. Mr. Quinn, of St. Peter's, Barclay-street, was at the dock, waiting for the arrival of the Archbishop and his priests and Sisters, with many carriages, to convey them to the Ladies of the Sacred Heart in New-York, and thence to Manhattanville, and to the Sisters of Charity in Barclay-street. To the exertions, zeal, and devotedness of Rev.

Mr. Quinn we have no expression sufficient to convey our gratitude, nor to the Ladies of the Sacred Heart and the Sisters of Charity. We pay also our thanks to Rev. Mr. Cauvin, of Hoboken, who has given hospitality to many of our priests, Sisters, and Brothers. The Archbishop of Oregon took his lodgings at the house of the Archbishop of New-York, and was present last Sunday at the cathedral, where he gave his blessing to the faithful.

"On the eve of his departure for Oregon, the Archbishop wanted \$6,000 to pay the expenses of the voyage. By a circular of the Bishops of Lower Canada, the three dioceses of Quebec, Three Rivers, and St. Hyacinthe furnished \$1 019, Montreal alone, \$1,053. As he wanted yet \$4,000, a good Catholic of the district of Montreal gave the balance.

"This is not the first time Canada has shown her generosity towards Oregon. In 1847 the Bishop of Nesqually collected there \$2,000; in 1850, Bishop Demers, \$4,200; besides the considerable sums of money Canada sends yearly to the Propagation of Faith."

#### THE REV. MR. CHINIQUEY AND THE EPISCOPAL CHURCH.

We clip the following from the *New-York Express* of the 6th ult. It explains itself.

"The Rev. Father Chiniquy denies the report that he has entered the communion of the Episcopal Church, with his little flock of converts from Rome. In a letter dated the 24th September, he says:

"I have not been a little surprised to see in some religious papers of the east, that I had joined the Episcopal Church with my converted brethren of St. Anne. I certainly entertain the greatest respect for that branch of the church of Christ. The many true Christian virtues, the admirable and noble charity I have found in many members of the Episcopal Church, have told me more than all the dry arguments of theology, that the Episcopal Church is certainly a living branch of the living Tree of Life, which Christ has planted and called His *Church*. But it has been quite impossible to me, till now, to determine whether I could conscientiously join

that branch by the exclusion of the other denominations of evangelical Christians. The terrible battles which I had to fight, day and night, these last three years, against the giant power of Rome to break

our chains, have so much absorbed my time, that it has been impossible to make the necessary inquiries, which in honor and conscience I must make before taking such a step.”

## BOOK NOTICES.

**SHADOWS AND SUNSHINE, AS ILLUSTRATED IN THE HISTORY OF REMARKABLE CHARACTERS.** By Rev. Erskine Neale, M. A., author of the *Closing Scene, Life of the Duke of Kent*, etc. New-York: Published by M. W. Dodd, 596 Broadway.

This book contains sketches of the life, and history, and Christian experience of thirteen individuals, most of whom acted a prominent part in life—such persons as Claudius Buchanan, Caroline Fry, General Lee, Edward Irving, and others. We have glanced over some of the sketches, and find them deeply interesting.

**THE DEAF SHOEMAKER, AND OTHER STORIES.** By Phillip Barrett. New York: M. W. Dodd.

The character and design of the book will be readily seen from the following sentence, from the *preface*, addressed, as it is, specially to the young:

“I have gathered together my scattered sketches, with the earnest wish and heartfelt prayer that they may be instrumental in leading you to childhood’s best and truest friend, the *blessed Savior!*”

We hail all such works with peculiar

pleasure, when written in a style to interest and at the same time instruct the young. They are the hope of the church and the world, and we have learned that what is pleasing to the young is pleasing also to the middle-aged. We hope this little volume will find a place in all our Sabbath-school libraries.

**A PICTURE BY AN ANCIENT ARTIST, AND THE GREAT INQUIRY CONSIDERED; OR, SAFE IN BELIEVING.**

These tracts have been issued from the press of Sheldon & Co. of this city. Both are premium tracts. The first is from the pen of Professor H. H. Tucker, of Mercer University, Virginia, and its aim is to awaken the “careless sinner to attend to the salvation of his soul;” the other is from the pen of the Rev. Dr. Fish, of Newark, N. J., and is a clear and lucid statement of the great plan of salvation by faith in Christ.

We would say to every pastor who may read this note, that he could hardly do a better service than to place these tracts in the hands of every member of his congregation.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF SEPTEMBER TO THE 1st OF OCTOBER, 1859.

NEW-HAMPSHIRE.			
Warner.	Fred’k Eaton,	3 00	Charlemont. Congregational Church, . . . 10 00
VERMONT.			Conway. 1st Congregational Church, . . . 60 74
St. Albans.	1st Cong. Ch. and Socy., . . . 17 00		Bernardstown. Orthodox Cong. Church, . . . 54 25
Fairfield.	Dan’l Morse, . . . 4 00		Whately. 2d Congregational Church, . . . 15 00
Burlington.	Cong. Ch., per H. P. Hickok, . . . 62 31		Uxbridge. Wm. C. Capron, for the Kan-
Norwich.	A Friend, . . . 1 00		lakee Mission, . . . 8 00
Brattleboro’.	Cong. Ch. in full, of L. D., for		Gill. Congregational Church and Society, . . . 6 00
	Rev G. P. Tyler, . . . 83 43		Orange. Cong. Church and Society, . . . 10 10
West-Brattleboro’.	Cong. Ch., . . . 17 28		Stoughton. 1st Cong. Ch. and Socy, to
Putney.	In part of L. M., for Rev. H. M.		make Sam’l Pettie L. M., . . . 30 00
	Grout, . . . 13 03		Marshfield. 1st Cong. Ch. and Socy, in part
Manchester.	Miss Cyrus Munson, . . . 1 00		to make Rev E. Alden L. M., . . . 13 34
MASSACHUSETTS.			Boston. Three friends, for the Kankakee
Hatfield.	Cong. Ch. and Socy, per Jno. A.		Mission, . . . 3 00
	Billings, Tr., . . . 57 00		Andover. Socy of Inqy. in Phelps’ Academy,
Williamstown.	1st Cong. Ch for the Wal-		Granby. 1st Parish Sabbath-school, . . . 13 00
	denses, per Rev. A. Bal-		Chelsea. Broadway Ch. and Cong, for the
	lard, . . . 28 50		Kankakee Mission, . . . 50 00
	College Students, . . . 32 25		Cambridge. Shepard Cong. Socy, for the
Oakham.	Cong. Ch. in full of L. M. for H.		Kankakee Mission, . . . 93 00
	P. Wright, . . . 25 61		Newburyport. A young lady, . . . 3 00
			Holliston. In part to make Edwin F. Whit-
			ing a L. M., . . . 25 54
			So. Egremont. Congregational Church, . . . 9 00
			Windsor Congregational Church, . . . 15 00

Newton Centre. Cong. Ch. and Soc'y to make Albert Little and Jno. Stearns L. M.'s, . . .	70 89	NEW-JERSEY.	Upper-Acquebogue. Cong. Ch. per B. F. Wells, . . .	11 00
RHODE ISLAND.		Paterson. C. B. A. for the Kankakee Mission, Jersey City. 1st R. D. Ch. Rev. P. D. Van- kleaf, . . .	61 66	10 00
Providence. High street Cong. Church, per Edw. A. Peabody, Tr., . . .	46 41	" 2d Presb Ch. per Mr. Hough- taling, . . .	13 84	
CONNECTICUT.		Hackensack. Jno. A. Parsons, to make Jas. Parsons and Bennington Gill, L. M.'s, . . .	60 00	
Long Ridge. Rev. Ezra D. Kinney, \$3, Sel- lick Scofield, \$2, Rev. Mrs. H. H. Ayres, \$1, for the Kan- kakee Mission, . . .	6 00	VIRGINIA.		
Winchester Centre. Alvah Nash, for the Kankakee Mission, . . .	1 00	Middlebrook. A friend, . . .	25 00	
Mansfield Centre. Four friends, per Zalmon Storrs, . . .	11 00	GEORGIA.		
Fairfield. 1st Cong. Ch. in part for L. D. for Rev. Alex. McLean, . . .	77 93	Griffin. A few Ladies, per Mrs. C. C. Collar, for the Kankakee Mission, . . .	54 00	
Falls Village. Congregational Church, . . .	7 42	INDIANA.		
" Methodist Episcopal Church, . . .	5 61	Madison. 2d Presbyterian Church, in part, . . .	52 28	
So. Canaan. Congregational Church, . . .	3 55	" Baptist Church, . . .	7 77	
Hebron. Jasper Porter, . . .	5 00	" Christian Ch. in full to make Rev. Elder J. H. Lockwood a L. M., . . .	2 55	
Saybrook. Congregational Church, . . .	7 38	North-Madison. Presbyterian Church, . . .	4 28	
Vernon. Cong. Ch. and Soc'y, per Allyn Kellogg, . . .	62 25	Danville. N. S. Presbyterian Church, . . .	7 00	
So. Windsor. Clarissa Olcott, for the Kan- kakee Mission, . . .	3 00	White-Lick. N. S. Presbyterian Church, . . .	4 75	
NEW-YORK.		Bethany. N. S. Presbyterian Church, . . .	4 75	
East Clarkson. E. Waddan, in full L. M., . . .	1 00	Indianapolis. D. Tatum, . . .	1 25	
N. Y. City. B. Livingston Kipp, . . .	10 00	Annapolis. Add. B. C. Hobbs, . . .	90	
" B. Livingston Kipp, for Kanka- kee Mission, . . .	10 00	" Widow E. P. Guernsey, . . .	20 00	
" Norfolk-street M. E. Ch. add. for L. M., . . .	5 00	" Three Friends, . . .	3 00	
" Spring-street Presb. Ch., per Jno. Endicott, Esq., . . .	64 50	" Mrs. Russell Danville, . . .	2 00	
Astoria. J. R. Remseu, for Kankakee Mis- sion, . . .	10 00	ILLINOIS.		
Hannibal. Mrs. L. Rice and others, . . .	3 00	Sparta. Rev. D. S. Faris, for the Kankakee Mission, . . .	1 00	
Marbletown. Ref. D. Ch., Rev. W. A. Shaw, Poughkeepsie. Mrs. Peebles, . . .	11 63	Bunker Hill. Wm. B. Marshall, for the Kan- kakee Mission, . . .	2 00	
Carlisle. Jas. Boughton, . . .	5 00	OHIO.		
West-Farms. M. E. Ch. in part for L. M. of Rev. J. W. Hauxhurst, . . .	12 94	Hamilton. Presb. Ch., Jas. R. Garrison, L. M., . . .	38 85	
Westchester. M. E. Ch. for Rev. J. W. Hauxhurst, L. M., . . .	3 04	" Baptist Ch., in full, to make Rev. H. M. Richardson a L. M., . . .	9 70	
Amsterdam Village. Presb. Ch. for L. M. for Jno. E. Hawley, . . .	30 00	" Lutheran Ch Sabbath-school, . . .	6 30	
" Meth. Epis. Church, . . .	3 50	" Christian Church, . . .	1 30	
Durham. Ladies' Mite Soc'y, per Rev. E. L. Bowen, . . .	5 00	Cincinnati. Sixth-street M. P. Church, add, . . .	1 00	
Churchville. Congregational Church, . . .	10 01	Bloomington. Geo. Stewart, for L. M. \$10, others, \$47 49; which makes H. C. Stewart, M. D., L. M., . . .	57 49	
Riga. Congregational Church, . . .	2 00	Lebanon. Baptist Ch., which makes Rev. Prof. M. Stone a L. M., . . .	30 00	
Clyde. Presbyterian Church, . . .	8 72	" Cumberland Presbyterian Ch., . . .	5 53	
" Baptist Church, . . .	1 65	" Union meeting, . . .	5 67	
Victor. Presbyterian Church, . . .	8 77	MICHIGAN.		
" Methodist Episcopal Church, . . .	1 00	Romeo. Wm. Abbott, . . .	75	
Port Byron. Presb. Ch. in part to make Rev. A. P. Botsford L. M., . . .	15 12	Monroe. A few friends, . . .	13 70	
" Baptist Church, . . .	2 30	" Rev. H. C. Hovey, to make Mrs. Helen L. Hovey a L. M., . . .	30 00	
" Methodist Episcopal Church, . . .	4 17	Albion. Baptist Church, . . .	3 10	
Pittsford. Presbyterian Church, . . .	9 48	" Presbyterian Church, . . .	6 00	
Brighton. Congregational Church, in part, . . .	5 38	" Chas. Hancock, . . .	5 00	
		Detroit. 1st Presbyterian Church, in part, . . .	37 50	

## CONTENTS.

Missionary Character of our Work, . . .	345	Testimony from Chicago, Illinois, . . .	367
Discussions in France about the Temporal Power of the Pope, . . .	346	Views of the Board in relation to the Rev. Charles Chiniquy, . . .	367
Romish Religious Orders, . . .	347	Irish Mission in Berkshire County, Mass., . . .	368
<b>FOREIGN FIELD:—</b>			
Revival in Sweden, . . .	352	<b>MISCELLANEOUS:—</b>	
Sweden—Rev. C. O. Rosenius, . . .	353	Italy as a Field of Missionary Labor, . . .	369
France—Report of Rev. E. Verrue, . . .	355	Converts from the Episcopal Clergy to Romanism, . . .	371
France—Evangelical Society; its Labors and Wants, . . .	358	Ceremonies of the Romish Church, . . .	371
<b>HOME FIELD:—</b>			
Louisville, Ky., . . .	361	Romish Reinforcements for Oregon and Wash- ington Territories, . . .	373
Emigrants from the Old Country, . . .	362	The Rev. Mr. Chiniquy and the Episcopal Church, . . .	374
French Mission in Illinois, . . .	365	Book Notices, . . .	375
		Receipts, . . .	375

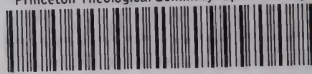


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